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**TIRUKKURĀḸ OF TIRUVAḸḶUVAR**

(IN ROMAN TRANSLITERATION)

WITH ENGLISH TRANSLATION



TIRUKKURĀL  
OF  
TIRUVALLUVAR  
(IN ROMAN TRANSLITERATION)  
WITH ENGLISH TRANSLATION

BY  
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WITH A FOREWORD  
BY  
SIR A. RAMASWAMI MUDALIAR  
*Dewan of Mysore*

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## FOREWORD

IT has been long my desire to get an English translation in simple language of the holy *Tirukkural*, the teachings of which, to Tamilians, are an eternal inspiration and guide. More than 25 years back, I had invoked the aid and assistance of a great Tamil Pandit with whose collaboration I felt I would be in a position to bring out such a translation but, owing to his untimely demise, I had to give up the project. The happy thought struck me a few years back that, if my esteemed friend, Professor V. R. Ramachandra Dikshitar, could undertake this task, it would be the consummation of my hope and desire. Professor Ramachandra Dikshitar readily agreed to my request that he might undertake to translate the holy *Tirukkural*. I could not have entrusted the work to a more distinguished scholar of Tamil literature or a better writer of simple and elegant English. Mr. Dikshitar's contribution in research, particularly of Tamil literature, is well known and needs no emphasis.

Mr. Dikshitar has presented to the public two volumes of the *Tirukkural*, one containing the text in Tamil with the English translation and the other, the text in Roman transliteration with the same English



translation. I hope and trust that these volumes will have a wide circulation both in India and outside and that it will be possible, by donations and subsidy, to issue these volumes at a comparatively small cost. There is a great deal of patriotism in South India for Tamil language and a legitimate pride exhibited in the eternal verities that are enshrined in this holy scripture. This patriotism and pride will have to manifest itself by providing facilities for spreading these great divine truths to as wide a populace as possible, thereby extending that knowledge to races and peoples whose mother tongue is not Tamil. Tamil is one of the most ancient of classics and yet, while other classical literature has been translated into many of the modern languages, Tamil classics have been retained as the sole proud possession of Tamil scholars and have rarely been translated into other languages, Indian or foreign.

Now that Mr. Dikshitar has completed his task, it behoves all of us who are enthusiastic about the Tamil language and more, about its literature, to do our best to make it available to peoples in foreign countries. I should like to express my very sincere thanks to Mr. Dikshitar for acceding to my request and bringing out these publications.

CARLTON HOUSE,  
*Bangalore,*  
15th May 1949

A. RAMASWAMI MUDALIAR

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## PREFATORY NOTE

THIS is the first time that the Adyar Library has included a Tamil text in its Series. The name of Prof. V. R. Ramachandra Dikshitar, the editor and translator of the *Tirukkuraḷ* now published, is already well-known as a great Tamil scholar by his book on *The Studies in Tamil Literature and History*. He is the well known Translator of that difficult Tamil classic the *Silappadikāram*. A smaller book of his, *The Origin and Spread of the Tamils*, has already been published in this Series as No. 58 in 1947. It is a matter of gratification to the Library to be able to publish one of the most important Tamil Classics with an English translation by such a great scholar in the Library Series.

There may be many students who would be able to read and to study this text if it could be made available in a script with which they are familiar. And the Roman script is now fairly well spread over in the whole world ; that is why the text has been given in the Roman script, with the English translation. But we cannot ignore the big population that knows the Tamil script, and the text in the Roman script may not be known to them to the same extent, if at all they know it. So there is given a parallel volume of the text in Tamil script with the same English translation as No. 68.

The *Tirukkuraḷ* is in three parts, dealing with the three "Aims" in life, namely, *Dharma*, *Artha* and

*Kāma*, so well-known in Hindu thought. We hear more now-a-days about the *Varṇāśramadharmā*, as the foundation of Hindu life. But the real basis of Hindu life is the *Trivarga*, the three-fold objects of life, dealt with in this text. Perhaps the expression *Puruṣārthacatuṣṭaya*, (the four-fold objects of life) is more popular, with *Mokṣa* or final release as the fourth. But the truth is that according to the true Hindu view the objects of life are only three, and the fourth comes as a natural sequence. The three objects of life are not mutually exclusive; it is only a question of importance according to the different tendencies of the individuals.

The text and the translation are given one against the other on opposite pages, so that one can very easily make use of the translation while reading the text. The text has been edited before, and a few commentaries too are known. There have been also English translations prior to this. But the value of this new translation will be clear to any one who reads the book. The text in Roman transliteration is now appearing for the first time. To the scholarship of Prof. Dikshitar is added the fame of the Vasanta Press for neat printing; and such a wealth is now offered at a very moderate price by the Adyar Library which has always sacrificed profit in the interest of service.

ADYAR LIBRARY  
13th April, 1949  
(New Year Day)

C. KUNHAN RAJA

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## PREFACE

MORE than four years ago Sir A. Ramaswami Mudaliar, now Dewan of Mysore, suggested that I might undertake a translation of the *Tirukkural* as also its transliteration. The present book is the outcome of his suggestion. To serve the needs of a wider public, it is now published in two volumes, one containing the text in Roman transliteration and the other in Tamil script, and both containing English translation. The *Tirukkural* of Tiruvalluvar is the pride of South India. What the *Bhagavad Gītā* is to the Sanskritist, the *Tirukkural* is to the lover of Tamil. In this book Tiruvalluvar treats of Muppāl, or Trivarga (*Dharma*, *Artha*, and *Kāma*). He has divided his book into three parts, the first dealing with *Aram*, the second with *Porul*, and the last with *Kāma*. This Tamil classic deals *in extenso* with the moral values of life which foster neighbourliness and love among all men and women to whatever race or community they may belong. It is now nearly twenty years since I published my *Studies in Tamil Literature and History*, where I have assigned the first or second century B. C. as the date of its composition. I find no reason to change that view.

In this endeavour I have largely followed the text and consulted the translation of the *Tirukkuraḻ* published by Sri A. Ranganatha Mudaliar, Triplicane. Mr. R. S. Desikan of the Presidency College and the Rev. W. B. Harris of the Methodist Mission looked into the manuscript of the work and offered me valuable suggestions for which my thanks are due to them. I must also acknowledge the immense help I received from Dr. M. Varadarajan, Senior Lecturer in Tamil, University of Madras, in going through the proofs. I am indebted to the authorities of the Adyar Library, Adyar especially to Captain G. Srinivasa Murti for undertaking this publication and to Dr. C. Kunhan Raja for his co-operation. I further record my thanks to the Syndicate of the Madras University for permitting me to bring out this publication.

*Madras,*  
6th May, 1949

V. R. R. DIKSHITAR

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## NOTE ON TRANSLITERATION AND DIACRITICAL MARKS

*Generally the phonetical method is followed  
in transliteration*

Long vowels are indicated thus: ā, ē, ī, ō, ū.

c represents .... .... च, ष, श, ण, ञ.

ḍ     „     ....     ....     ढ     ढ     ढ

ḷ     „     ....     ....     ळ

ḹ     „     ....     ....     ळ

ṇ     „     ....     ....     ण

ṅ     „     ....     ....     ङ

ñ     „     ....     ....     ण

h     „     ....     ....     ह

ṛ     „     ....     ....     र

---

TIRUKKURĀḸ  
ARATTUPPĀḸ

CHAPTER 1—KADAVUḻ VĀLTTTU

1. Akara mudala eḷuttellām ādi  
bhagavaṇ mudarṟē ulaku.
2. Kaṟṟadaṇā lāya payaṇṇkol vālaṟivaṇ  
naṟṟāl toḷā areṇiṇ.
3. Malarmis'ai ēkiṇāṇ māṇaḍi s'erndār  
nilamis'ai nīduvāl vār.
4. Vēṇḍudal vēṇḍāmai ilāṇaḍi s'erndārkkku  
yāṇḍum iḍumbai ila.
5. Iruḷ's'er iruvinaiyum s'erā iṟaivaṇ  
poruḷ's'er pukaḷpurindār māṭṭu.
6. Poṟivāyiḷ ainduavittāṇ poytīr oḷukka  
neṟiniṇṟār nīduvāl vār.
7. Taṇakkuvamai illādāṇ tāḷ's'erndārkkku allāl  
maṇakkavalai māṟṟal aridu.
8. Aṟavāḷi antaṇaṇ tāḷ's'erndārkkku allāl  
piṟavāḷi nīndal aridu.
9. Kōḷil poṟiyil guṇamilavē eṇḡuṇattāṇ  
tāḷai vaṇaṅkāṭ talai.
10. Piṟavip perumkaḍal nīnduvar nīntār  
iṟaivaṇ aḍis'erā tār.

## I. PREFACE

## CHAPTER 1—IN PRAISE OF GOD

1. All the letters have the letter 'A' as their origin: this world has God as its origin.

2. Of what avail is learning, if the learned do not adore the good feet of Him who is Immaculate Wisdom?

3. Those who find refuge in the great feet (of Him) who lives in the lotus of the heart (of the devotee) live eternally in heaven.

4. Those who have attained the feet of Him who has no likes or dislikes will be rid of all troubles.

5. Actions, both good and bad that spring from darkness of the mind will never touch those who ever chant the glories of the Lord.

6. Those who still the five senses and walk in truth and right will ever live.

7. Only those who have sought refuge in the feet of the peerless can shake off anxiety. Others cannot.

8. Only those who have clung to the feet of the Lord who is the sea of righteousness, will be able to sail the other seas. Others cannot.

9. The head that does not bow down before and worship the feet of the Lord of the eight attributes, will be as like the palsied senses.

10. Those who gain the feet of the Lord cross the great ocean of births: others cannot.



## CHAPTER 2—VĀN S'IRAPPU

11. Vāṇiṇ ṛḷakam vaḷanki varudalāl  
tāṇamiḷda meṇṇuṇaraṇ pāṇṇu.
12. Tuppārkkut tuppāya tuppākkit tuppārkkut  
tuppāya tū maḷai.
13. Viṇṇiṇṇu poyppiṇ virinīr viyaṇṇulakattu  
uṇṇiṇṇu uḍaṇṇuṇ paṣi.
14. ēriṇ uḷār uḷavar puyalennuṇ  
vāri vaḷamkuṇṇiṇ kāl.
15. Keḍuppadūṇ ketṭārkkuc cārvāymaṇ ṛāṅgē  
eḍuppadūṇ ellām maḷai.
16. Viṣumbiṇ ṛuḷivīḷiṇ allāṇmaṇ ṛāṅgē  
paṣumpuṇ ṛalaikāṇ paridu.
17. Neḍumkaḍalum taṇṇiṇmai kuṇṇuṇ taṇṇindeḷiḷi  
tāṇnalkā tāki viḍiṇ.
18. S'irappoḍu pūṣaṇai sellātu vāṇam  
vaṇakkumēḷ vāṇōrkkum iṇḍu.
19. Tāṇam tavam iraṇḍuṇ tangā viyaṇṇulakam  
vāṇam vaḷangā teṇiṇ.
20. Niriṇṇu amaiyādu ulakeṇiṇ yāryārkkum  
vāṇiṇṇu amaiyā toḷukku.

## CHAPTER 2—IN PRAISE OF RAIN

11. The world for its existence depends on unfailing rainfall: the rain may well be regarded as the nectar of life.

12. The rain is the source of all articles of food that man needs. It becomes his drink too.

13. Hunger would stalk abroad and torment this wide sea-girt world were the rains to fail in time.

14. The cultivators would cease to plough were the clouds' free supply of water to fail.

15. It is the rain that afflicts man and it is its fall that relieves him.

16. If the clouds were to withhold rain not even a blade of grass would rustle on earth.

17. Even the illimitable deep shrinks if the clouds do not pour and replenish it.

18. If the rains were to fail there would be no more offerings and festivals to the gods.

19. If the rains were to fail, there would neither be alms nor penance on this wide earth.

20. The world cannot exist without water; there will be no ceaseless supply without rainfall.

## CHAPTER 3—NĪTTĀR PERUMAI

21. Oḷukkattu nīttār perumai viḷuppattu  
vēṇḍum paṇuvaṟ ṟuṇivu.
22. Tuṟandār perumai tuṇaikkūriṇ vaiyattu  
Iṟandārai eṇṇikkon ṭaṟṟu.
23. Irumai vakaiterindu iṇḍaram pūṇḍār  
perumai piṟangiṟṟu ulaku.
24. Uraṇennum totṭiyāṇ ōraindum kāppāṇ  
varaṇennum vaippukkōr vittu.
25. Aindavittāṇ āṟṟal akalvīsumpu lārkomāṇ  
Indiraṇē sālum kari.
26. Seyaṟkariya seyvār periyar sīṟiyar  
seyaṟkariya seykalā dār.
27. Suvaioli tūṟōsai nāṟṟamen ṟaindin  
vakaiterivāṇ kaṭṭē ulaku.
28. Niṟaimoli māṇdar perumai nilattu  
maṟaimoli kāṭṭi viḍum.
29. Guṇamennum kuṇṟēṟi niṇṟār vekuli  
kaṇamēyum kāttal aridu.
30. Antaṇar eṇṇōr aṟavōрмаṟ ṟevvuyirkkum  
sentanmai pūṇḍoluka lāṇ.

CHAP. 3—ON THE GREATNESS OF RENUNCIATION

21. The one supreme thing all scriptures affirm is the great renunciation of those who walk in right conduct.

22. To measure the greatness of one who has renounced is like reckoning the number of the dead in this world.

23. The greatest thing on earth is the renunciation of those who understand birth and liberation.

24. He who with firmness bridles the five senses is (himself) the seed of the eternal bliss. Verily he is the seed of the immortals who with firmness bridles the five senses.

25. Indra, the Lord of the skies is himself a witness, to the might of those who have conquered their five senses.

26. The great achieve the impossible: the little cannot.

27. The world falls at the feet of one who has realised the true nature of the taste, sight, touch, sound and smell.

28. The greatness of the sages in this world is borne out by their prophetic utterances.

29. It is impossible to resist even for a minute the wrath of those who stand on the hill of virtue's actions.

30. They are the Brahmins who are righteous and love all creation.

## CHAPTER 4—AṚAṆ VALIYURUṬṬAL

31. Siṟappiṇṇum s'elvamum ēṇum aṟattiṇṇūmku  
ākkam evaṇō uyirkkū.
32. Aṟattiṇṇūmku ākkamum illai : atapai  
maṟattaliṇṇūmku illai kēḍu.
33. Ollum Vakaiyāṇ aṟaviṇai ōvātē  
s'ellumvāy ellām s'eyal.
34. Maṇattukkaṇ mās'ilan ātal aṇaittaṟaṇ :  
ākula nīra piṟa.
35. Aḷukkāru avā vekuli iṇṇāccol nāṇkum  
ilukkā iyaṇṇratu āṟam.
36. Aṇṟaivām enṇātu aṟam s'eyka : maṇṇratu  
poṇṇunkāl poṇṇāt tuṇai.
37. Aṟattāṟu iduveṇa vēṇḍā s'ivikai  
poṇṇuttāṇōḍu ūrndāṇ iḍai.
38. Viḷnāl paḍāmai naṇṇāṟṇiṇ ahtoruvaṇ  
vāḷnāl vali yaḍaikkun kal.
39. Aṟattāṇ varuvatē iṇbam : maṇ ṇellār  
puṇatta pukaḷum ila.
40. S'eyarṇpāla tōrum araṇē : oruvaṟku.  
uyarṇpāla tōrum paḷi.

## CHAPTER 4—ON DHARMA

31. Is there anything higher in life than Dharma? It secures glory and wealth.

32. Nothing is higher than Dharma : to forget it is wrought with greatest evil.

33. Avail yourself of all opportunities. Do not cease from practising Dharma on all possible occasions to the best of your ability.

34. Be pure in mind. That is Dharma. All else is but pompous show.

35. That course of conduct that steers clear of every desire, wrath, and offensive speech—is alone Dharma.

36. Do not postpone doing Dharma. Do it now. For it will be a never failing friend at your death.

37. Why search for the fruits of Dharma? Behold the one in the palanquin and the palanquin-bearer.

38. If one were to practise righteousness every day it would be the stone that blocks the way to re-birth.

39. Happiness springs only from Dharma. All else is sorrow and merits no praise.

40. To do good and to avoid evil must be the law of our being.

## II. ILLAṚAVIYAḻ

## CHAPTER 5—ILVĀḼKKAI

41. Ilvālvāṇ enbāṇ iyalpuḍaiya mūvarkku  
nallāṟṟiṇ niṇṇa tuṇai.
42. Tuṟantārkkum tuvvā tavarkkum iṟantārkkum  
ilvālvāṇ enbāṇ tuṇai.
43. Tenpulattār teyvam<sup>o</sup> virunduokkal tāṇenṇāṅku  
aimpulattāṟu ōmbal talai.
44. Paḻiyañcip pāttūṇ uḍaittāyiṇ vāḷkkai  
vaḷiyēñcal eñṇiñāṇṇum il.
45. Aṇṇum aṇṇum uḍaittāyiṇ ilvāḷkkai  
paṇṇum payaṇṇum atu.
46. Aṟattāṟṟiṇ ilvāḷkkai yāṟṟiṇ puṟattāṟṟiṇ  
pōyyp peruvatu evaṇ.
47. Iyalbiṇāṇ ilvāḷkkai vāḷpavaṇ enbāṇ  
muyalvāruḻ ellām talai.
48. Āṟṟinoḷukki aṇṇ ilukkā ilvāḷkkai  
nōṟpāriṇ nōṇmai uḍaittu.
49. Aṇṇenap paṭṭade ilvāḷkkai : ahtum  
piṇṇapaḷippatu illāyiṇ naṇṇu.
50. Vaiyattuḻ vāḷvāṅku vāḷpavaṇ vānuṟaiyum  
teyvattuḻ vaikkaḻ paṭum.

## II. ON DOMESTIC VIRTUE

## CHAPTER 5—ON FAMILY LIFE

41. The householder is the prop of the three orders of life in the conduct of their virtue.

42. The householder is the mainstay of the ascetics, the needy and the dead.

43. It is the supreme virtue (of the householder) to fulfil his obligations to forefathers, gods, guests, relatives and himself.

44. If one were to live in fear of infamy and partake of the remains of food (offered) one's line would never perish.

45. The life of householder marked by love and rectitude is itself virtue and its fruit.

46. Is there any gain greater in resorting to other orders of life than by pursuing the right path of the householder?

47. The life of the householder is far greater than that of one in the path of renunciation.

48. The householder who keeps others in the right path and himself does not deviate from his, does greater penance than the anchorite.

49. What is Dharma but the life of the householder? There is no greater life if it is free from reproach.

50. He who lives the true life of the householder on earth becomes one among the gods in Heaven.



## CHAPTER 6—VĀLKKAITTUNAI NALAM

51. Maṇaittakka māṇpuḍaiya lākittar koṇḍāṇ  
vaḷattakkāl vāḷkkait tunai.
52. Maṇaimāṭci illālkaṇ illāyiṇ vāḷkkai  
eṇaimāṭcit tāyiṇum il.
53. Illaten illavaḷ māṇpāṇāl : ullaten  
illavaḷ māṇāk kaḍai.
54. Peṇṇiṇ perumtakka yāvula karpeṇṇum  
tiṇmaiyoṇ ṭākap peṇiṇ.
55. Teyvam toḷāḷ koḷunaṇ ṭoḷuteḷuvāḷ  
peyyeṇap peyyūm maḷai.
56. Taṭkāttut taṭkoṇḍār pēṇit takaisāṇṇa  
sorkāttuc cōrvilāl peṇ.
57. Siṇaikākkum kāppevaṇ sēyyum makalir  
niṇaikākkum kāppe talai.
58. Peṇṇār peṇiṇperuvar peṇḍir perumsiṇappup  
puttēḷir vāḷum ulaku.
59. Pukaḷpurin tillilōrk killai ikaḷvārmuṇ  
ēṇupōḷ piḍu naṭai.
60. Mangalam eṇba maṇaimāṭci : maṇṇatan  
naṇkalam naṇmakkaṭ pēṇu.

## CHAPTER 6—ON WIVES

51. She is the true partner in life who possesses all the wifely virtues and spends according to the income of her husband.

52. Home life shorn of its grace will be barren however pompous it may be.

53. If the wife abounds in virtues is there anything lacking in home? Lacking which, it lacks everything.

54. Is there anything greater than a woman if only she is the citadel of chastity?

55. Waking up she worships no other god than her husband. Verily at her very bidding it rains.

56. She is the woman who shields herself, serves her wedded lord, maintains her glory and never ceases from her toil.

57. Of what use is one's watch and ward? Her chastity is her only shield.

58. A dutiful wife inherits heaven with all its glory.

59. A cuckold knows not the lovely gait of a lion before his detractors.

60. The grace of a home is her virtue. Her blessed children are its adornment.

## CHAPTER 7—PUTALVARAIP PERUTAL

61. Perumavaṟṟuḻ yāmaṟiva tillai aṟivaṟinda  
makkaṭṭpēru alla piṟa.
62. Elupirappum tṟiyavai tṟiṇḍā paḻipirangāp  
paṇpuḍai makkaṭṭ peṟiṇ.
63. Tamporuḻ eṇba tammakkaḻ: avarporuḻ  
tamtam viṇaiyāṇ vārum.
64. Amiḻṭiṇum āṟṟa iṇitē: tammakkaḻ  
siṟukai aḻāviya kūḻ.
65. Maḻkaḻmey tṟiṇḍal uḍaṟkiṇbam : maṟṟavar  
s'oṟkēṭṭal iṇbam s'evikku.
66. Kuḻaliṇitu yāḻiṇitu eṇbatam makkaḻ  
maḻalaiccoṟ kēḻā tavar.
67. Tandai makaṟkāṟṟu naṇṟi avaiyattu  
mundi iruppac ceyal.
68. Tammiṟṟam makkaḻ aṟivuḍaimai māṇilattu  
mannuyirṟkku ellām iṇitu.
69. Ēṇṟa poḻutiṇ perituvakkum taṇmakanaic  
cāṇṟōṇ eṇakkeṭṭa tāy.
70. Makantaṇḍaikaḻ kāṟṟum udavi ivantaṇḍai  
eṇṇōṟṟāṇ koleṇum sol.

## CHAPTER 7—ON SONS

61. We do not know of any other asset than that of intelligent off-spring.

62. All the seven births no evil befalls one who is blest with good and unstained children.

63. A man's riches are his children; their riches are the fruit of their actions.

64. Sweeter than ambrosia is the food handled by the tender hand of one's children.

65. The delight of the body is the touch of one's children. The delight of the ear is their lisp.

66. The 'lute is sweet', 'the Veena is sweet', they say who have not heard the lisp of their little ones.

67. The good a father can do his son is to make him occupy the first rank in an assembly.

68. Wisdom of the child is not merely the father's delight but the delight of the world.

69. A mother's joy to hear of her son's greatness transcends that at his birth.

70. The service a son can do his father is to make the public exclaim 'see, the fruit of his father's good deeds.'

## CHAPTER 8—ANBUḌAIMAI

71. Anbiṛkum uṇḍō aṭaikkumtāl ārvalar  
puṇkaṇṇīr pūs'al tarum.
72. Aṇbilār ellām tamakkuriyar : aṇbuḍaiyār  
eṇbum uriyar piṇarku.
73. Aṇbōḍu iyainda vaḷakkeṇba āruyirkku  
eṇbōḍu iyainda toḍarpu.
74. Aṇbiṇṇum ārvam uḍaimai aduvīṇṇum  
naṇbeṇṇum nāṭās' s'iṇappu.
75. Aṇbuṇ ṇamarnda vaḷakkeṇba vaiyakattu  
inbuṇṇār yaitum s'iṇappu.
76. Aṇattirṇkē aṇbus'ārpu eṇba : aṇiyār  
maṇattirṇkum ahtē tuṇai.
77. Eṇbi lataṇai veyilpōlak kāyumē  
aṇbi lataṇai aṇam.
78. Aṇbakat tillā uyirvāḷkkai vaṇṇpāṇṇ  
vaṇṇal marandaḷirt taṇṇu.
79. Puṇattuṇuppu ellām evaṇseyyum yākkai  
akattuṇuppu aṇbil avarkku.
80. Aṇbiṇ vaḷiyatu uyirnilai : ahtilārkkku  
eṇbutōl pōrtta uḍambu.

CHAPTER 8—LOVING-KINDNESS

71. Is there a bolt to fasten one's love? The trickling tears at the distress of one's friends will proclaim the love within.

72. The loveless are full of themselves but the loving lay down their lives for others.

73. They say the endless incarnation of one's spirit is for the fulfilment of love.

74. Out of love springs kindness. It in turn grows into inestimable prize of friendship.

75. The joy of heaven is but the fruit of righteous life rooted in love.

76. The ignorant say that kindness is an ally of virtue. No, it is a defence against evil too.

77. The sun dries up a boneless body. Likewise the god of righteousness destroys the loveless one.

78. To live a life void of love is like a withered tree bursting into leaf in a barren land.

79. What profits one's outward feature if one's heart is devoid of love?

80. That body where love dwells is the seat of life; all others are but skin-clad bones.

## CHAPTER 9—VIRUNTŌMBAL

81. Iruntōmbi ilvāḷva tellām viruntōmbi  
vēḷāṇmai s'eytaṟ poruṭṭu.
82. Virundu puṟattatāt tānuḍal sāvā  
marunteṇinum vēṇḍarṭpāṟ ṟaṇṟu.
83. Varuvirundu vaikalum ōmbuvāṇ vāḷkkai  
paruvandu pālpaṭudal inṟu.
84. Akaṇamarndu s'eyyāḷ uṟaiyum mukaṇamarndu  
nalvirundu ōmbuvāṇ il.
85. Vittum iḍalvēṇḍum kollō ? viruntōmbi  
miccil miṟaivāṇ pulam.
86. S'elvirun tōmbi varuvirundu pārttiruppāṇ  
nalvirundu vāṇat tavarkku.
87. Inṇaittuṇaittu eṇbatonṟu illai viruntin  
tuṇaittuṇai vēḷvip payaṇ.
88. Parintōmbip paṟṟaṟṟēm eṇbar viruntōmbi  
vēḷvi talaippaṭā dār.
89. Uḍaimaiyuḷ inṇmai viruntōmbal : ōmbā  
maḍamai maḍavārkaṇ unḍu.
90. Mōppak kuḷaiyum aṇiccam : mukantirindu \*  
nōkkak kuḷaiyum virundu, . . .

## CHAPTER 9—ON HOSPITALITY

81. To keep house and to acquire wealth is only to minister to guests.

82. With a guest waiting it would not be proper to eat, even though it were nectar.

83. A life of one who daily looks after the incoming guests will never suffer from poverty.

84. Fortune smiles on the house of one who entertains with cheerful face worthy guests.

85. Does the field of one who partakes of what remains after entertaining the guest, need to be sown with seeds?

86. He who cherishes the guests who come to him, and looks forward to new guests, will himself be the honoured guest of the gods.

87. The effects of hospitality cannot be exactly measured. They are proportionate to the worth of the guest.

88. Those who have failed in their duties to guests will regret the folly of mere hoarding.

89. To be poor amidst plenty is to despise hospitality. Such folly is only of the ignorant.

90. The *aniccam* flower withers when smelt, and the guest under a displeased look.



## CHAPTER 10—INĪYAVAI KŪRAL

91. Inṣolāl ēram alaiyip paḍiṟilavām  
s'emporuḻ kaṇḍār vāyccol.
92. Akan amarntu ētalin naṇṟē mukanamarndu  
Inṣolan ākapperin.
93. Mukattāṇ amarndiṇitu nōkki akattāṇām  
inṣo liṇitē aṟam.
94. Tuṇbuṟūm tuvvāmai illākum yārmāṭṭum  
Inbuṟūm inṣol avarkku.
95. Paṇivuḍaiyaṇ inṣolan ātal oruvaṟku  
aṇi : alla maṟṟup piṟa.
96. Allavai tēya aṟamperukum nallavai  
nāḍi iṇiya solin.
97. Nayanēṇṟu naṇṟi payakkum payanēṇṟu  
paṇṇin talaippiriyāc col.
98. S'irumaiyuḻ nīngiya inṣol maṟumaiyum  
immaiym inban tarum.
99. Inṣol inṭiṇṇal kāṇpāṇ evaṇkolō  
vaṇṣol vaḷangu vatu.
100. Iniya ulvāka innāta kūral  
kaṇiyiruppak kāykavarn daṟṟu

## CHAPTER 10—ON SWEET WORDS

91. Sweet are the words that fall from the lips of those who are full of guileless love and truth.

92. To speak with a pleasant look is better than to give with a cheerful heart.

93. To welcome one with a pleasant look and loving words is righteousness.

94. The torment of poverty does not befall those who have a good word to say to all.

95. Humility and loving words are only true ornaments. Others are not.

96. Vice wears out and virtue grows in one who speaks kind and wholesome words.

97. Sweetly uttered words that do good to others will light up the path of virtue.

98. Sweet and inoffensive words yield one happiness both here and hereafter.

99. Why should a man use harsh words, knowing the pleasure that sweet speech kindles?

100. Indulging in offensive words and avoiding sweet ones is like preferring the raw to a ripe fruit.

## CHAPTER 11—S'EYNNANRI YARIDAL

101. S'eyyāmaṟ seyda udavikku vaiyakamum  
vāṇakamum āṟṟal aritu.
102. Kālattiṇāl seyda naṇṟi s'irideniṇum  
Jñālattiṇ māṇap peridu.
103. Payaṇtūkkār seyda udavi nayaṇtūkkiṇ  
naṇmai kaḍaliḷ peridu.
104. Tiṇaittuṇai naṇṟi s'eyiṇum paṇaittuṇaiyāk  
koḷvar payaṇteri vār.
105. Udavi varaittanṟu udavi udavi  
s'eyappaṭṭār s'ālbiṇ varaittu.
106. Maṟavaṟka mās'aṟṟār kēṇmai : tuṟavaṟka  
tuṇbattuḷ tuppāyār naṭpu.
107. Eḷumai eḷupiṟappum ulluvar tangaṇ  
viḷumam tuḍaittavar naṭpu.
108. Naṇṟi maṟappadu naṇṟaṇṟu : naṇṟallatu  
aṇṟe maṟappadu naṇṟu.
109. Koṇṟanna innā s'eyiṇum avarseyda  
oṇṟunaṇṟu ullak keḍum.
110. Ennaṇṟi koṇṟārkkuṁ uyvuṇḍām : uyvillai'  
s'eynnaṇṟi koṇṟa makaṟku.

## CHAPTER 11—ON GRATITUDE

101. For the help rendered expecting no return even earth and heaven will prove no recompense.

102. A help timely, though small, transcends the world.

103. Help done expecting no return, if weighed will be vaster than the sea.

104. Small as millet is the help given, the wise hold it as big as a palmyra fruit.

105. Help rendered is not in terms of the return but its value depends on the receiver.

106. Forget not the companionship of the pure of heart. Give up not the friendship of those who have stood by you in hour of sorrow.

107. The good remember with gratitude, all through seven births, the friendship of those who have wiped out their suffering.

108. It is not good to forget the benefit received; but it is good to forget then and there the injury done by another.

109. The remembrance of one good act done removes from our mind the sting of a deadly injury.

110. There is salvation to those guilty of any other sin: but there is no redemption for the sin of ingratitude.

## CHAPTER 12—NAḌUVU NILAIMAI

111. Takuti enavonṛu naṇṛē pakutiyāl  
pārpaṭ ṭolukap peṛin.
112. S'eppam uḍaiyavaṇ ākkam sidaivinṛi  
eccattiṛku ēmāppuḍaittu.
113. Naṇṛē tariṇum naḍuvikandām ākkattai  
aṇṛē oliya viḍal.
114. Takkār takavilar enbadu avar avar  
eccattāl kāṇap paḍum.
115. Keḍum perukkamum illalla neṇcattuk  
kōḍāmai s'āṇṛōrkku aṇi.
116. Keḍuval yāṇenba taṛika : taṇneṇcam  
naḍuvori alla s'eyin.
117. Keḍuvāka vaiyādu ulakam naḍuvāka  
naṇṛikkaṇ tankiyāṇ tālvu.
118. S'amaṇ seydu s'irtūkkum kōlpōl amaintorupāl  
Kōḍāmai s'āṇṛōrkku aṇi.
119. S'ōrkōṭṭam illadu s'eppam : orutalaiyā  
uḍkōṭṭam iṇmai peṛin.
120. Vāṇikam s'eyvārkku vāṇikam pēṇip  
piṛavum tamapōṛ s'eyin.

## CHAPTER 12—ON EQUITY

111. An equity which knows no partiality is in itself a unique virtue.

112. The wealth of the upright dwindles not and passes on to their posterity.

113. Give up ill-gotten wealth though it brings in its train prosperity.

114. The just and the unjust are known by the progeny.

115. To hold the scales even unmindful of prosperity or adversity is the ornament of the wise.

116. Even an iniquitous thought spells one's ruin.

117. The world despises not the poverty of the just.

118. Not to tilt like the well poised balance is the grace of the wise.

119. Equity is the impartial expression of an unbiased mind.

120. To deal with others' goods as their own is the only true trade among traders.

## CHAPTER 13—AṬAKKA MUḌAIMAI

121. Aṭakkam amararuḻ uykkum : aṭankāmai  
āriruḻ uyttu viḍum.
122. Kākka porulā vaṭakkattai yākkam  
adaṇiṇūg killai uyirkku.
123. Seṇivarīndu sīrmai payakkum aṇivarīndu  
āṇṇiṇ aṭangap peṇṇ.
124. Nilaiyiṇ ṇiriyādu aṭangiyāṇ tōṇṇam  
malaiyiṇum māṇap peridu.
125. Ellārkkum naṇṇām paṇital : avaruḷḷum  
s'elvarkkē s'elvam takaittu.
126. Orumaiyuḻ āmaipōḷ aindatṭakkal āṇṇiṇ  
eḷumaiyum ēmāppu ḍaittu.
127. Yākāvā rāyiṇum nākākka : kāvākkāl  
s'ōkāppar s'olliḷukkup paṭṭu.
128. Onṇāṇum ticcōṇ poruṭpaya ṇuṇḍāyiṇ  
naṇṇu ākāṭāki viḍum.
129. Tīyiṇāl s'uṭṭapuṇ ullāṇum : āṇḍē  
nāviṇāl s'uṭṭa vaṭu.
130. Kadangāttuk kaṇṇaṭangal āṇṇuvāṇ s'evvi  
aṇampārkkum āṇṇiṇ nuḷaindu.

## CHAPTER 13—ON SELF-CONTROL

121. Self-control places one among the gods; lack of it leads one to the darkness of hell.

122. There is no greater wealth than self-control; treasure it as your wealth.

123. If one knows the value of self-control and restrains oneself it will bring one fame.

124. Loftier than a mountain is the greatness of one who practises self-control.

125. Humility becomes all; but it crowns anew the wealthy.

126. If one were to withdraw within oneself the five senses like a tortoise, it would afford him protection all the seven births.

127. Whatever else you may not control, control your tongue, lest you should repent your indiscreet words.

128. One would lose the fruits of one's good actions, if one word of evil were to land another in trouble.

129. The blister caused by fire will heal. But the brand of a bitter tongue will never heal.

130. The God of righteousness seeks one who is on guard against anger and attains self-control through knowledge.



## CHAPTER 14—OLUKKAMUḌAIMAI

131. Oḷukkam viḷuppam taralāṇ oḷukkam  
uyiriṇum ṭombap paḍum.
132. Parintōmbik kākka oḷukkam : terintōmbit  
tēriṇum ahtē tuṇai.
133. Oḷukka muḍaimai kuṭimai : iḷukkam  
iḷinda piṇappāy viḍum.
134. Maṇappiṇum ṭottuk koḷalākum pārppāṇ  
piṇappoḷukkam kuṇṇak keḍum.
135. Aṇukkā ruḍaiyāṇkaṇ ākkam pōṇṇillai  
oḷukkam ilāṇkaṇ uyarvu.
136. Oḷukkattiṇ olkār uravōr iḷukkattiṇ  
ētam paḍupākku aṇindu.
137. Oḷukkattiṇ eytuvar mēṇmai : iḷukkattiṇ  
eytuvar eytāp paḷi.
138. Naṇṇikku vittākum naloḷukkam : tiyoḷukkam  
eṇṇum iḍumbai tarum.
139. Oḷukka muḍaiyavarku ollāvē tiya  
vaḷukkiyum vāyār s'olal.
140. Ulakattōḍu oṭṭa oḷukai palakaṇṇum  
kallār aṇivilā tār.

## CHAPTER 14—ON RIGHT CONDUCT

131. Right conduct exalts one. So it should be prized above one's life.

132. Strive hard to walk in the right path. One finds in it one's surest ally.

133. Right conduct ennobles one's family. Bad conduct makes one sink in the scale.

134. The Brahman may learn anew the Vedas which he forgot. If he were to fall from his estate he would be lost.

135. The envious do not prosper: likewise one straying from the right path does not advance.

136. The strong of mind will not shrink from virtue; for they know that any deviation is wrought with dire consequences.

137. Men of right conduct are crowned with glory. Men of evil ways are covered with disgrace.

138. Good conduct is the spring of happiness. Bad conduct leads one ever to misery.

139. It is difficult for a man of right conduct to utter evil words even in a forgetful mood.

140. Those who cannot move in harmony with the world are learned fools.

## CHAPTER 15—PIṚANIL VILAIYĀMAI

141. Piṇṇporuḷāḷ peṭṭolukum pēṭaimai jñāḷattu  
aṇṇamporuḷ kaṇḍārkaṇ il.
142. Aṇṇkaḍai niṇṇārul ellām piṇṇkaḍai  
niṇṇāriṇṇ pedaiyār il.
143. Viḷintāriṇ vēṇallar maṇṇa teḷintāriṇ  
tīmai purindoḷuku vār.
144. Eṇaittuṇaiya rāyiṇum eṇṇām tiṇaittuṇaiyum  
tērāṇ piṇṇil pukal.
145. Eḷiteṇa illiṇṇappāṇ eytum eṇṇāṇṇum  
viḷiyātu niṇṇkum paḷi.
146. Pakai pāvam accam paḷieṇa nāṇkum  
ikavāvām illiṇṇappāṇ kaṇ.
147. Aṇṇiyalāṇ ilvālvāṇ eṇbāṇ piṇṇiyalāḷ  
peṇmai nayavā tavaṇ.
148. Piṇṇmaṇai nōkkāta pēṇṇmai s'āṇṇōrkku  
aṇṇōṇṇō āṇṇa oḷukku.
149. Nalakkuriyār yāreṇiṇ nāmanīr vaippil  
piṇṇkuriyāl tōḷ tōyātār.
150. Aṇṇvaraiyāṇ alla s'eyiṇum piṇṇvaraiyāl  
peṇmai nayavāmai naṇṇu...

## CHAPTER 15—ON ADULTERY

141. The folly of intriguing with another's wife is not found in one versed in the laws of truth and wealth.

142. Among those who walk in the ways of sin, the most foolish are those who stand at the entrance of another's (house).

143. They are as good as dead who misbehave towards the wives of their confiding friends.

144. What avails one's greatness if one desecrates the sanctity of the house of another reckless of the consequences.

145. He who invades (easily) the house of another thinking it a mere trifle will incur eternal infamy.

146. Four evils, enmity, sin, fear and disgrace dog one who covets another's wife.

147. He is a true householder who does not love another man's wife.

148. The heroic manhood that does not lust after another's wife is to the wise not mere virtue but the very law of their being.

149. Verily he is a gentleman on this sea-girt earth who is free from the sin of adultery.

150. One may be guilty of any other sins; let one be free from adultery.

## CHAPTER 16—POṚAIYUḌAIMAI

151. Akaḷvārait tāngum nilampōlat tammai  
ikaḷvārp poṇuttal talai.
152. Poṇuttal iṇappinai eṇṇum atañnai  
maṇattal atañṇum naṇṇu.
153. Iṇmaiyl iṇmai virundorāl : vaṇmaiyl  
vaṇmai maḍavārp poṇai.
154. Niṇaiyuṭaimai nīngāmai vēṇḍiṇ poṇaiuṭaimai  
pōṇṇi oluka paṭum.
155. Oṇuttārai oṇṇāka vaiyārē vaippar  
poṇuttāraip poṇpōl potindu.
156. Oṇuttārkkku orunālai iṇbam : poṇuttārukkup  
poṇṇun tuṇaiyum pukal.
157. Tiṇanalla taṇpiṇar s'eyyiṇum nōnondu  
aṇṇalla s'eyyāmai naṇṇu.
158. Mikutiyāṇ mikkavai s'eydārait tāmtam  
takutiyāṇ venṇu viḍal.
159. Tuṇandāriṇ tūymai uḍaiyar iṇandārvāy  
iṇṇāccol nōṇkiṇ pavar.
160. Uṇṇātu nōṇpār periyar : piṇarsollum  
iṇṇāccol nōṇpāriṇ piṇ.

## CHAPTER 16—ON PATIENCE

151. The earth sustains even those who dig into her. To bear with those who slander us is the crown of virtue.

152. Put up always with one's transgressions. Far greater than one's forbearance is one's oblivion of them.

153. Poverty within poverty is denying hospitality to guests; grace within grace is bearing with the foolish.

154. If one wishes to maintain character one's conduct must be marked by patience.

155. The world takes no note of the avenger but it esteems the patient like gold.

156. The delight of the avenger is for a day. The joy of the forbearing lasts till the end of the earth.

157. Resist not a wrong however grievous but forgive out of pity other's transgressions.

158. Conquer with forbearance one who has done you harm in one's insolent pride.

159. Greater than an ascetic is one who endures the insolent words of the transgressor.

160. Great are those who fast and do penance but greater than they are those who put up with insults.

## CHAPTER 17—AḶUKKĀRĀMAI

161. Oḷukkāṛāk koḷka oruvaṇṭaṇ neṇcattu  
aḷukkāṛu ilāta iyalpu.
162. Viḷuppēṛṇ ahtoppa tillaiyār māṭṭum  
aḷukkāṛṇ aṇmai peṛṇ.
163. Araṇākkam vēṇṭātāṇ eṇbāṇ piṇanākkam  
pēṇātu aḷukkaṛup pāṇ.
164. Aḷukkāṛṇ allavai s'eyyār iḷukkāṛṇ  
ētam paḍupākku aṇindu.
165. Aḷukkā ṛuḍaiyārkkku atusālum oṇṇār  
vaḷukkiyum kēṭṇ padu.
166. Koḍuppadu aḷukkaṛuppāṇ s'uṛṇam uṭuppatūm  
uṇpatūm iṇṇik keṭum.
167. Avvit taḷukkā ṛuṭaiyāṇaic ceyyavaḷ  
tavvaiyaik kāṭṭi viḍum.
168. Aḷukkā ṛeṇavoru pāvi tirucceṛṇut  
tīyulī uyttu viḍum.
169. Avviyam neṇcattāṇ ākkamum s'evviyāṇ  
kēḍum niṇaikkaṇ paṭum.
170. Aḷukkaṛṇ akaṇṇārum illai: ahtilār  
...perukkattṇ tīrntārum-il.

## CHAPTER 17—ON ENVY

161. Let no one have envy; for freedom from envy must be one's virtue.

162. Envy none; there is no other possession greater than one's freedom from it.

163. He who envies other's riches neither loves virtue nor wealth.

164. The wise do not commit any wrong out of envy; for, they know the evils that spring from it.

165. The envious need no enemies to work their own ruin; for they find in their envy their sufficient foe.

166. The envious that stand in the way of charity perish with their kith and kin.

167. Fortune forsakes the envious to her elder sister.

168. Envy is a deadly sin. It blights one's fortune and casts one into hell.

169. The prosperity of the envious and the adversity of the virtuous afford food for reflection.

170. Envy never thrives; fortune never forsakes one who is free from it.



## CHAPTER 18—VEHKĀMAI

171. Naḍuvinṇi naṇporul vehhiṇ kuḍiponṇik  
kuṇṇamum āṅkē tarum.
172. Paḍupayan vehhip paḷippaḍuva s'eyyār  
naḍuvanmai nāṇu pavar.
173. Siṇṇibam vehhi aṇaṇalla s'eyyārē  
maṇṇibam vēṇḍu pavar.
174. Ilameṇṇu vehkutaḷ s'eyyār pulamveṇṇa  
puṇmayil kāṭci yavar.
175. Ahki akaṇṇa aṇivuennām yārmāṭṭum  
vehki vēṇiya s'eyiṇ.
176. Arulvehki āṇṇiṇkaṇ niṇṇāṇ porulvehkip  
pollāta s'ulak keḍum.
177. Vēṇḍarka vehkiyām ākkam vilaivayiṇ  
māṇḍarku aritām payaṇ.
178. Ahkāmai s'elvattirku yāḍeṇiṇ vehkāmai  
vēṇḍum piṇṇakaip porul.
179. Aṇaṇ aṇindu vehkā aṇivuḍaiyārc cērum  
tiṇaṇaṇindu āṅkē tiru.
180. Iṇḷiṇum eṇṇātu vehkiṇ: viṇḷiṇum  
vēṇḍāmai eṇṇum s'erukku.

## CHAPTER 18—ON NON-COVETING

171. Iniquitous coveting of wealth results in the ruin of one's home and brings in its train many sins.

172. Those who stand for equity do not commit sinful acts through covetousness.

173. Those who seek eternal happiness will never commit unrighteous acts through love of low pleasures.

174. The spotless wise who have conquered their senses, though destitute, will not covet other's wealth.

175. Of what avail is one's keen and penetrating intellect if one through covetousness acts foolishly?

176. Even he who treads the path of grace comes to ruin through covetous intentions.

177. Covet not other's wealth for out of covetousness spring evils.

178. Preservation of one's property lies through one's freedom from covetousness.

179. The wise who know what is righteous covet not : the Goddess of Fortune would seek them unbidden.

180. A blind covetousness brings about one's ruin. Freedom from it begets one's triumph.

## CHAPTER 19—PURAN KŪRĀMAI

181. Aṟankūrāṇ alla s'eyinūm oruvaṇ  
puṟaṇ kūṟāṇ enṟal initu.
182. Aṟaṇalī allavai s'eydaliṇ tītē  
puṟaṇali poyttu nakai.
183. Puṟankūṟip poyttuyir vāḷtalir sādai  
aṟankūṟum ākkam tarum.
184. Kaṇṇinṟu kaṇṇas' sollinūm s'ollaṟka  
munṇinṟu piṇṇōkkāc col.
185. Aṟaṇcollum neṇcattāṇ naṁmai puṟaṇcollum  
puṇmaiyār kāṇap paṭum.
186. Piṟaṇpalu kūṟuvāṇ taṇṇali yullum  
tiṟanterindu kūṟap paṭum.
187. Pakaccolli kēḷirp piriṇṇar nakaccolli  
naṭpāṭal tēṇṇā tavar.
188. Tuṇṇiyār kuṟṇamum tūṇṇum maṟapiṇār  
eṇṇaikol etilār māṭṭu.
189. Aṟaṇnōkki āṇṇumkol vaiyam puṟaṇōkkip  
puṇs'ol uraippāṇ poṟai.
190. Etiṇār kuṟṇampōl tanguṇṇam kāṇkiṟṇin  
titiṇṇō māṇṇum uyirṇku.

## CHAPTER 19—ON NOT BACK-BITING

181. One may be guilty of wrongful deeds, but let not one be guilty of slander.

182. More heinous than sin is the deceitful smile of a slanderer.

183. Prefer death to a life of slander ; for one finds in it the fruit of one's virtue.

184. Talk your bitterest to one's face but abstain from wanton slander.

185. The tongue of the base slanderer that talks of virtue belies his heart.

186. Ye scandal-mongers, beware of your being scandalized.

187. Those who alienate friends by back-biting may have forgotten the art of making friends through suavity of speech.

188. Those who trumpet the faults of their closest friends, what would they not do in the case of strangers ?

189. How the earth bears the heavy burden of one who scandalises others ! Perhaps patience is her virtue.

190. Will ever harm befall one who looks upon the faults of others as one's own ?

## CHAPTER 20—PAYANILA S'ÖLLĀMAI

191. Pallār munīyap payanila s'olluvāṇ  
ellārum ellap paṭum.
192. Payanila pallārmuṇ s'ollal nayanila  
naṭṭārkaṇ s'eydaliṟ ṟītu.
193. Nayanilaṇ enbatu s'ollum payanila  
pārit turaikkum urai.
194. Nayan s'ārā naṇmaiyaṇ nīnkum payan s'ārāp  
paṇpils'ol pallār akattu.
195. Sīrmai s'irappoḍu nīnkum payanila  
nīrmai uḍaiyār s'oliṇ.
196. Payanils'ol pārāṭṭu vāṇai makaṇṇai  
makkaṭ padaṭi yeṇal.
197. Nayanila s'olliṇum s'olluka s'āṇṟōr  
payanila s'ollāmai naṇṟu.
198. Arumpayan āyumu aṟiviṇār s'ollār  
perumpayan illāta s'ol.
199. Poruṭṭirnda poṇḍāndum s'ollār maruṭṭirnda  
māsaṟu kāṭci yavar.
200. S'olluka s'olliṟ payaṇuṭaiya : s'ollaṟka  
s'olliṟ payanilāc col.

## CHAPTER 20—ON FRIVOLITY OF SPEECH

191. He who revels in frivolous talk will be despised by all.

192. To talk frivolously in the presence of many is worse than an unjust act towards friends.

193. Indulgence in useless words at once betrays one's lack of probity.

194. Uttering empty words before all deprives one of one's sense of justice and mars one's noble qualities.

195. If good-natured men speak profitless words, their greatness and glory will disappear.

196. He is not a man but the chaff among men, who indulges in vain words.

197. Let great men speak untruth; it is better they refrain from uttering useless words.

198. Men of great discernment will never speak words devoid of great import.

199. Men of unclouded wisdom never utter nonsense even in a forgetful mood.

200. Speak profitable words; avoid nonsense.

## CHAPTER 21—TĪVINAIYACCAM

201. Tīvinaiyār aṇcār: viḷumiyār aṇcuvar:  
tīvinai yennum s'erukku.
202. Tīyavai tīya payattalāl tīyavai  
tīyinum aṇcap paḍum.
203. Arivinuḷ ellān talaiyenba tīya  
seṇuvārkkum s'eyyā viḍal.
204. Maṇandum piṇṇketu sūḷarka: sūḷin  
aṇamsūlum sūḷndavaṇ kētu.
205. Ilaṇṇṇu tīyavai s'eyyarka: s'eyyin  
ilaṇṇākum maṇṇum peyarttu.
206. Tippāla tāṇpiṇṇarkaṇ s'eyyarka: nōyppāla  
taṇṇai aṭalvēṇḍā tāṇ.
207. Eṇaippakai uṇṇārum uyvar: viṇaippakai  
viyātu piṇs'eṇ raṭum.
208. Tīyavai s'eytār keḍutal niḷaltaṇṇai  
viyā duḍiyuṇṇai daṇṇu.
209. Taṇṇaittāṇ kātalaṇ āyin eṇaittonṇum  
tuṇṇarka tīviṇaip pāl.
210. Arunkēṇṇ eṇpatu aṇika maruṇḡḍit  
tīvinai s'eyyāṇ eṇiṇ.

## CHAPTER 21—ON FEAR OF EVIL DEEDS

201. Men hardened in sins do not fear evil; but the good dread it.

202. Evil is to be dreaded more than fire; for it lands one in disaster.

203. Not to return evil to those who do evil unto you, is, they say, the crown of wisdom.

204. Let none plot evil to others even in forgetfulness. If he does so, the God of Righteousness will compass his ruin.

205. Let none do wrong on account of poverty; if he does so he becomes poorer still.

206. Let not one do evil unto others, if one wants to be free from affliction.

207. You may escape your enemies but your evil follows you and hunts you down relentlessly.

208. Evil dogs you close on your heels like a shadow.

209. If one really loves oneself let one not do any harm to others.

210. Hardly doth sorrow befall one who does not deviate from right.



## CHAPTER 22—OPPURAVARITAL

211. Kaimmāru vēṇḍā kaḍappāḍu mārimāṭṭu  
ennāṟṟun kollō ulaku.
212. Tālāṟṟit tanda poruḷellām takkārkku  
vēḷāṇmai s'eṭtaṟ poruṭṭu.
213. Puttē ḷalakattum iṇḍum peṟalaritē  
oppuraviṇ nalla piṟa.
214. Otta taṟivāṇ uyirvāḷvāṇ : maṟṟaiyāṇ  
settāruḷ vaikkaḷ paḍum.
215. Ūruṇi nīrnīrain daṟṟē ulakavām  
pēraṟi vāḷaṇ tiru.
216. Payaṇmaram ullūrp paḷuttaṟṟāl s'elvam  
nayaṇuḍai yāṇkaṇ paḍiṇ.
217. Maruntākit tappā marattaṟṟāl s'elvam  
peruntakai yāṇkaṇ paḍiṇ.
218. Iḍaṇil paruvattum oppuraviṟ kolkār  
kaḍaṇaṟi kāṭci yavar.
219. Nayaṇuḍaiyāṇ nalkūrndā ṇātal s'eyunīra  
s'eyyādu amaikalā vāṟu.
220. Oppuravi ṇālvarum kēḍeṇiṇ ahdoruvan  
viṟṟukkōḷ takka duḍaittu.

## CHAPTER 22—ON DECORUM

211. Do not expect any return for the services (duty) done. What does the world give in exchange for the clouds that pour rain? ,

212. All the wealth one earns is for rendering help to the deserving.

213. Is there anything greater than decorum either here or in the world to come?

214. Verily he is alive who is in harmony with the world; others should be ranked with the dead.

215. The wealth of the wise is a never-failing spring.

216. The wealth of the truly liberal is like a tree ripening in the heart of a village.

217. The wealth of the generous is like a healing medicinal tree.

218. Even in poverty the truly discerning never cease to be liberal.

219. The poverty of the liberal of heart is his failure in the offices of tenderness.

220. The poverty that results from a just course of action is worth purchasing by going into the very bond of slavery.

## CHAPTER 23—ĪKAI

221. Vaṟiyārkkon ṟivatē īkai ; maṟ ṟellām  
kuṟiyedirppai nira duḍaittu.
222. Nallā ṟeṇinum koḷaltitu ; mēlulakam  
illeninum itālē naṇṟu.
223. Ilanennum evvam uraiyāmai itaḷ  
kulaṇḍaiyāṇ kaṇṇē uḷa.
224. Innā dirakkaḷ paḍutal irantavar  
iṇmukan kāṇum aḷavu.
225. Āṟṟuvār āṟṟal paṣiyāṟṟal : appaṣiyai  
māṟṟuvār āṟṟaliṟ piṇ.
226. Āṟṟār aḷipaṣi tīrttal ahdoruvan  
peṟṟāṇ poruḷvaip paḷi.
227. Pāttūṇ maṟi yavaṇaip paṣiyennum  
tīppiṇi tiṇḍal aritu.
228. Īttuvakkum iṇbam aṟiyārkoḷ tāmudaimai  
vaittiḷakkum vaṇka ṇavar.
229. Irattaliṇ innātu maṇṟa nirappiya  
tāmē tamiyar uḷal.
230. S'ātalīṇ innāda dillai ; iṇiduatūm  
itaḷ iyaiyāk kaḍai.

## CHAPTER 23—ON LIBERALITY

221. Gift to the poor alone is true charity. Everything else is of the nature of a barter.

222. Receiving gifts is bad though one is assured of heaven. Bestowing gifts is good, though thereby one should be bereft of it.

223. The innately noble never beg but give ere charity begins.

224. Even to be begged is miserable for we feel wretched till the beggar's face is lit with joy.

225. Endurance of one's hunger is the test of one's penance. Far greater than that endurance is the spirit of appeasing the hunger of others.

226. Let the rich appease the devouring hunger of the indigent poor. It is a charity rendered unto themselves.

227. The pest of hunger never touches one who shares one's food with the poor.

228. The callous rich hide their barren metal; perhaps they know not the joy of giving.

229. More squalid than begging is a life of self-indulgence.

230. Death indeed is the greatest calamity; worse than death is one's failure in charity.

## CHAPTER 24—PUGAL

231. Ītal is'aipaḍa vāḷtal aduvalladu  
ūdiyam illai uyirkku.
232. Uraippār uraippavai yellām irappārkkonṟu  
ivārmēl niṟkum pugal.
233. Onṟā ulkat tuyarnda pugalallāl  
ponṟādu niṟpadon ṟil.
234. Nilavarai niḷpugaḷ āṟṟin pulavaraip  
pōṟṟātu puttēl ulaku.
235. Nattampōl kēḍum uḷatākum s'ākkāḍum  
vittakark kallāl aritu.
236. Tōṟṟiṟ pugaloḍu tōṟṟuka : ahdilār  
tōṟṟaliṟ rōṟṟāmai nanṟu.
237. Pugalpaḍa vāḷātār tamnōvār ; tammai  
igaḷvārai nōva devaṇ ?
238. Vas'aiyenba vaiyattār kellaṁ is'aiyennum  
eccam peṟāa viḍiṇ.
239. Vas'aiyilā vaṇṇayan kuṇṟum is'aiyilā  
yākkai poṟutta nilam.
240. Vas'aiyoliya vāḷvārē vāḷvār is'aiyoliya  
vāḷvārē vāḷā tavar.

## CHAPTER 24—ON RENOWN

231. Give and make a name. There is no greater gain to man than such a renown.

232. The one undying theme of praise is the praise of charity.

233. Nothing lasts save one's fearless renown.

234. The wise are not favoured of the gods; but the renowned on earth are adored by them.

235. Out of death and ruin the wise fashion things enduring.

236. Let man be born to achieve renown. Let not the unrenowned see the light of day.

237. Let the inglorious blame themselves. Let them not reproach others.

238. World's reproach befalls one who does not achieve lasting fame.

239. In a land which bears the burden of the unrenowned even nature's bounty is on the wane.

240. The unblemished truly live; the unrenowned merely exist.

END OF THE SECTION ON DOMESTIC LIFE

241. Aruṭcelvam s'elvattuṭ celvam : poruṭcelvam  
pūriyār kaṇṇum ula.
242. Nallaṟṟāṇ nāḍi aruḷāḷka : pallaṟṟāl  
tēriṇum ahdē tuṇai.
243. Aruḷsernda neṟṟiṇārk killai iruḷsernda  
innā ulakam pukal.
244. Manṇuyir ōmpi aruḷāḷvāṟ killenpa  
tanṇuyir aṟijum viṇai.
245. Allal aruḷāḷvārk killai vaḷivaḷangum  
mallalmā ṇālan kari.
246. Poruḷṇiṅip poṇḍāṇḍār enbar aruḷṇiṅi  
allavai s'eydoluḷuku vār.
247. Aruḷillārk kavvulakam illaip poruḷillārkku  
ivvulakam illāki yāngu.
248. Poruḷaṟṟār pūppar orukāl; aruḷaṟṟār  
aṟṟārmaṟ ṟātal aritu.
249. Teruḷātāṇ meypporuḷ kaṇḍaṟṟāl tēriṇ  
aruḷātāṇ s'eyyum aṟam.
250. Valiyārmuṇ tanṇai niṇaikka : tāṇtanṇiṇ  
meliyārmēḷ sellum iḍattu.

## III. ON RENUNCIATION

## CHAPTER 25—ON COMPASSION

241. The crown of wealth is one's compassion ;  
all other wealth is found even among meanest of men.

242. Be compassionate ; for compassion is the  
pivot of all tenets.

243. The compassionate know not hell.

244. Freedom from dread of sin is only for the  
compassionate that love all creation.

245. The compassionate know not life's agonies :  
verily the wind-blown earth is witness to it.

246. The cruel that delight in sin perhaps know  
not what awaits them.

247. Heaven is not for the unfeeling ; earth is not  
for the indigent.

248. Fortune may smile on the ruined ; the un-  
feeling are the unredeemed.

249. Behold the unfeeling seeking virtue ; it is  
like ignorance seeing light.

250. Oppress not the weak ; remember your fate  
in stronger hands.



## CHAPTER 26—PULĀL MARUTTAL

251. Tannūn perukkaṛkut tāppiritūn unṇān  
enganam ālum arul.
252. Porulāṭci pōṛṛātār killai : arulāṭci  
ānkillai unṭin pavarku.
253. Paḍaikondār neṇjampōl nanṇukkā donṇan  
uḍalsuvai unḍār maṇam.
254. Arulalladu yādeṇin kollāmai kōṛal  
porulalladu avvūn tiṇal.
255. Unṇāmai ullatu uyirnilai : unṇuṇṇa  
aṇṇāttal s'eyyā tāḷaru.
256. Tiṇarporuttāl kollā dulakeṇin yārum  
vilaipporuttāl unṭaruvār il.
257. Unṇāmai vēṇḍum pulāal piṇitonṇan  
puṇṇa duṇarvārp peṇin.
258. S'eyirin talaippirinda kāṭciyār unṇār  
uyirin talaippirinda un.
259. Avisorindu āyiram vēṭṭalin onṇan  
uyirsekuttu unṇāmai nanṇu.
260. Kollān pulālai maruttānaik kaikūppi  
ellā uyirum toḷum.

## CHAPTER 26—ON ABSTAINING FROM MEAT

251. He who fattens on the flesh of animals, can he ever understand the rule of love?

252. Wealth is not for the unwary. Compassion is not for the flesh-eater.

253. The heart of a flesh-eater is devoid of love like that of the wielder of a deadly weapon.

254. What is compassion but refraining from killing; what is sin but eating flesh?

255. Will there be throb of life when there is flesh-eating? Will there be any escape from hell for the flesh-eater?

256. Would there be meat for sale, if men were not to kill animals for eating flesh?

257. If one realises that meat is nothing but the wound of another creature, one refrains from eating it.

258. Men of clear vision abstain from the flesh of a slaughtered animal.

259. Far nobler than a thousand oblations on fire is an act of abstinence from flesh.

260. The whole world folds its hands in prayer to one who kills not and abjures flesh.

## CHAPTER 27—TAVAM

261. Uṟṟanōy nōṟṟal uyirkkurukan s'eyyāmai  
aṟṟē tavattiṟk uru.
262. Tavamuṁ tavamuḍaiyārk kākum : avam atapai  
ahdilār mēṟkol vatu.
263. Tuṟandārkkut tuppuravu vēṇḍi maṟandārkol  
maṟṟai yavarkaḻ tavam.
264. Onṇārt teṟalum uvantārai ākkalum  
eṇṇin tavattāṇ varum.
265. Vēṇḍiya vēṇḍiyān geytalāl s'eytavam  
iṇḍu muyalap paḍum.
266. Tavañceyvār tankarumam s'eyvār : maṟ ṟallār  
avañceyvār ās'aiyuṭ paṭṭu.
267. S'uḍaccuḍarum poṇṇōl oliviḍum tuṇbam  
s'uḍaccuḍa nōṟkiṟ pavarkku.
268. Tanṇuyir tāṇaṟap peṟṟānai ēṇaiya  
maṇṇuyir ellām toḷum.
269. Kūṟṟan kudittalum kaikūḍum nōṟṟalin  
āṟṟal talaippaṭṭa varkku.
270. Ilarpalar ākiya kāraṇa nōṟpār  
s'ilarpalar nōlā tavar

## CHAPTER 27—ON PENANCE

261. The true form of penance is to put up with all pain and to abstain from injury.

262. Penance is possible only for the disciplined. Disgrace attends the undisciplined.

263. In their ministering to the needs of the ascetic, verily the householders have become oblivious of their penance.

264. Penance, if it wills can mar its foe, or bless its friend.

265. They persevere in penance; for through penance they achieve their desired goal.

266. To do penance is to be alive to one's duty; those enmeshed in desire come to ruin.

267. Gold shines all the more in fire; those who do penance become mellowed through suffering.

268. The world worships one who has regained one's soul.

269. Men at the height of their penance can triumph over even death.

270. Many are the indigent; for only a few practise penance.

## CHAPTER 28—KŪDĀ OLUKKAM

271. Vañja maṇattāṇ paḍiṇṇolukkam pūtankaḷ  
aindum akattē nakum.
272. Vāṇuyar tōṇṇam evaṇṇṣeyyum taṇṇeṇṇicam  
tāṇṇaṇi kuṇṇap paḍiṇ.
273. Valiyil nilaimaiyāṇ valluruvam peṇṇam  
puliyaṇṇtōl pōrttumēyn daṇṇu.
274. Tavammaṇaindu allavai ṣeytal putalmaṇaindu  
vēṇṇuvaṇ pulciṇiḷṭ taṇṇu.
275. Paṇṇaṇṇēm eṇbār paḍiṇṇolukkam eṇṇeṇṇeṇṇu  
ētam palavum tarum.
276. Neñṇil tuṇavār tuṇandāṇṇpōl vañṇijittu  
vāḷvāṇiṇ vaṇkaṇṇār il.
277. Puṇṇankuṇṇi kaṇḍaṇṇaiyar ēṇum akankuṇṇi  
mūkkiṇ kariyār uḍaittu.
278. Maṇattatu māṣāka māṇḍār nīṇḍi  
maṇainḍoluku māṇḍar palar.
279. Kaṇṇaikoḍitu yāḷkōḍu ṣevvituāṇ kaṇṇa  
vīṇaipaḍu pālāl koḷal.
280. Maḷittalum niṇṇṇalum vēṇḍā ulakam  
paḷitta doḷittu viḍiṇ.

## CHAPTER 28—ON IMPROPER CONDUCT

271. A man's five senses will laugh within at the false conduct of a deceitful mind.

272. Of what avail is a man's saintly mien, if his mind is bent on evil?

273. The ascetic appearance of one who has no strength of will, is like that of an ox grazing in the guise of a tiger.

274. Committing evil under the mask of holiness is like the hunter lying in wait for birds.

275. The hypocrisy of one who professes asceticism lands one in endless troubles.

276. There is none so hardened in vice as one who though hollow at heart, wears the mask of saintliness.

277. This world contains (many) men who like the Kunri seed are fair of face but foul of heart.

278. There are many insincere men who frequent sacred waters to pass for holy men.

279. The arrow, though straight is deadly; the yāl though crooked is sweet. Let people be judged by their actions.

280. If persons abstain from deeds condemned by the world there is no need either for tonsure or for matted locks.

## CHAPTER 29—KALLĀMAI

281. Ellāmai vēṇḍuvāṇ enbāṇ enaittonṇum  
kallāmai kākkataṇ neṇcu.
282. Uḷlattāl uḷlalum tītē piṇṇporulaik  
kallattāl kalvēṁ eṇal.
283. Kaḷaviṇāl ākiya ākkam aḷaviṇandu  
āvadu pōlak keḍum.
284. Kaḷaviṇkaṇ kaṇṇiya kātāl vīlaiṇkaṇ  
viyā viḷumam tarum.
285. Aruḷkaruti aṇbuḍaiyar ātal poruḷkarutip  
pocčāppup pārppārkaṇ il.
286. Aḷaviṇkaṇ niṇṇuolukal āṇṇār kaḷaviṇkaṇ  
kaṇṇiya kāta lavar.
287. Kaḷavennum kār aṇivu āṇmai aḷavennum  
āṇṇal purindārkaṇ il.
288. Aḷavaṇindār neṇṇiat taṇampōla niṇkum  
kaḷavaṇindār neṇṇiṇ karavu.
289. Aḷavalla s'eytānkē vīvar kaḷavalla  
maṇṇaiya tēṇṇā tavar.
290. Kalvārkkut taḷlum uyirnilai kallārkkut  
taḷḷatu puttē ḷulaku.

## CHAPTER 29—ON NON-STEALING

281. He who wants to command respect must guard his mind against robbing others.

282. It is a sin to lust for another's belongings.

283. Ill-gotten wealth however vast comes to nought.

284. Inordinate desire to steal brings in its train endless suffering.

285. Can ever grace and love be found in one who exploits the unwary.

286. Those who have a burning desire to steal cannot walk in the path of virtue.

287. The dark thought of stealing is absent in those who are alive to the value of life.

288. Virtue dwells in the person of known probity; deceit dwells in persons addicted to stealing.

289. Those who know nothing else than stealing will indulge in unrighteous acts and forthwith perish.

290. Their very bodies fail the defrauding. The world of the gods fail not the upright.



## CHAPTER 30—VĀYMAI

291. Vāymai enappaḍuvadu yādeniṇ yādonṇum  
tīmai yilāta s'olal.
292. Poymmaiyum vāymai iḍatta puraitirnda  
naṇmai payakkum eniṇ.
293. Tanneñ jarivadu poyyaṛka : poyttapiṇ  
tanneñjē tannaic cuḍum.
294. Uḷlattāl poyyā dolukiṇ ulakattār  
uḷlattuḷ ellām uḷaṇ.
295. Maṇattoḍu vāymai moliyiṇ tavattoḍu  
dāṇaṇcey vāriṇ talai.
296. Poyyāmai yanna pugaḷillai : eyyāmai  
ellā aṛamum tarum.
297. Poyyāmai poyyāmai āṛiṇ aṛampiṛa  
s'eyyāmai s'eyyāmai naṇṇu.
298. Puṛantūymai nīrāṇ amaiyum : akantūymai  
vāymaiyār kāṇap paḍum.
299. Ellā viḷakkum viḷakkalla : s'āṇṇōrkkuṇ  
poyyā viḷakkē viḷakku.
300. Yāmmeyyāk kaṇḍavaṇṇuḷ illai enaittonṇum  
vāymaiyiṇ nalla piṛa.

## CHAPTER 30—ON TRUTH

291. What is truth but unsullied utterance ?

292. Even untruth has the stamp of truth, if it is free from harm.

293. Let none utter a falsehood against his conscience lest it should torment him.

294. One sits high in the hearts of all who is true to oneself.

295. Far greater than a benefactor or an ascetic is one whose words come from the depths of truth.

296. One's renown is rooted only in truth ; it leads one easily to every other virtue.

297. Practise truth, you need not practise any other virtue.

298. Water cleanses the body ; truth cleanses the soul.

299. All lamps are not lamps. To the great the lamp of truth is the lamp.

300. In all the scriptures we have read, there is no virtue greater than truth.

## CHAPTER 31—VEKUḷĀMAI

301. S'eḷḷiḍattuk kāppāṇ s'inaṅkāppāṇ : alliḍattuk  
kākkiṇēṇ kāvākkāl eṇ.
302. S'eḷḷā iḍattuc ciṇantitu : s'eḷḷiḍattum  
illataṇiṇ tiya piṇa.
303. Maṇattal vekuliyai yārmāṭṭum tiya  
piṇattal ataṇāṇ varum.
304. Nakaiyum uvakaiyum kolluṣ ciṇattin  
pakaiyum ulavō piṇa.
305. Tannaittāṇ kākkiṇ s'inaṅkāḷka : kāvākkāl  
tannaiyē kollum s'inaṅ.
306. S'inaṅmēṇṇum s'erndāraik kolli ināṅmēṇṇum  
ēmaṇ puṇaiyaic cuḍum.
307. S'inaṅṭaiṇ poruḷēṇṇu koṇḍavaṇ kēḍu  
nilattaraṇdāṇ kaipilaiyā daṇṇu.
308. Inārerī tōyvanna inṇā s'eyiṇṇum  
puṇariṇ vekulāmai naṇṇu.
309. Uḷḷiya ellām uḍaṇeytum uḷḷattāḷ  
uḷḷāṇ vekulī eṇiṇ.
310. Iṇandār iṇandār aṇaiyar : s'inaṅṭait  
tuṇandār tuṇandār tuṇai.

## CHAPTER 31—ON NOT GETTING ANGRY

301. He who restrains his wrath where it can be vented shows real restraint. What does it matter whether one restrains it or not in an unavailing hour?

302. Anger is bad even where it is unavailing; but where it can be effectively exercised there is no worse evil.

303. Do not get angry with any one; for out of anger springs forth a host of evils.

304. Is there any enemy other than anger that kills both joy and pleasure?

305. If a man were to guard himself let him restrain anger. Otherwise anger gets the better of him.

306. Anger destroys even one's kindred who is the canoe of his life.

307. The ruin of one who nourishes wrath is as certain as the injury to one's hands when beat on the ground.

308. It is better you show no wrath even against one who inflicts on you harm scorching you like a thousand-tongued flame.

309. Banish anger from your mind; you get all that you long for.

310. Men given to wrath are one with the devil; Men free from it are one with the immortals.

## CHAPTER 32—INNĀS'EYYĀMAI

311. Siṟappinuṁ celvam peṟinum piṟarkkinṇā  
s'eyyāmai mās'aṟṟār kōl.
312. Kaṟuttinṇā s'eytavak kaṇṇum maṟuttinṇā  
s'eyyāmai mās'aṟṟār kōl.
313. S'eyyāmaṟ ceṟṟārkkum innāda s'eytapin  
uyyā viḷumam tarum.
314. Innās'ey tārai oṟuttal avarnāṇa  
nannayaṁ ceytu viḍal.
315. Aṟivinān ākuva duṇḍō piṟitinṇōy  
tannōypōl pōṟṟāk kaḍai.
316. Innā enattān uṇarntavai tannāmai  
vēṇḍum piṟaṇkaṇ s'eyal.
317. Enaittānum eṇṇāṇṟum yārkkum maṇattāṇām  
māṇāccey yāmai talai.
318. Tannuyirk kinnāmai tāṇaṟivān enkolō  
mannuyirk kinnā s'eyal.
319. Piṟarkkinṇā muṟpakal s'eyyin tamakkinṇā  
piṟpakal tāmē varum.
320. Nōyellām nōys'eytār mēlavām : nōy s'eyyār  
nōyinmai vēṇḍu pavar,

## CHAPTER 32—ON NOT DOING EVIL

311. It is the nature of the spotless not to inflict suffering on others, though by it they may get wealth and renown.

312. It is the nature of the stainless not to resist evil.

313. Even our vengeance for a wanton injury results in our own unbearable sorrow.

314. The noblest revenge is to put the foe to the blush by our acts of kindness.

315. What profiteth one's reason, if one does not feel others, sufferings as his own and guard against them ?

316. Avoid all that causes pain to others.

317. It is the supremest virtue not to commit at any time even slight injury to others.

318. How is it a man inflicts injury upon others knowing how painful it would be to himself ?

319. As the night follows day, evil that we do recoils on us.

320. All sufferings befall those who inflict harm on others. Those who desire immunity from suffering never commit injury.

## CHAPTER 33—KOLLĀMAI

321. Aṟavinai yāteṇil kollāmai : kōṟal  
piṟavinai yellām tarum.
322. Pakuttuṇḍu palluyir ōmbutal nūlōr  
tokuttavaṟṟuḷ ellām talai.
323. Onṟāka nallatu kollāmai : maṟṟatan  
piṇsārap poyyāmai naṇṟu.
324. Nallā ṟeṇappaḍuvadu yādeṇiṇ yādoṇṟum  
kollāmai sūlum neṟi.
325. Nilaiyaṇṇi nittāruḷ ellām kolaiyaṇṇik  
kollāmai sūlvāṇ talai.
326. Kollāmai mēṟkoṇ dolukuvāṇ vāḷnālmēl  
sēllādu uyiruṇṇum kūṟṟu.
327. Taṇṇuyir nīppinūm sēyyaṟka tāṇpiṟi  
tiṇṇuyir nīkkum viṇai.
328. Naṇṟākum ākkam perideṇiṇum sāṇṟōṟkkuk  
koṇṟākum ākkam kaḍai.
329. Kolaiviṇaiyar ākiya mākkal pulaiviṇaiyar  
puṇmai terivār akattu.
330. Uyiruḍambiṇ nīkkiyār eṇbar sēyiruḍambiṇ  
sēllātti vāḷkkai yavar.

## CHAPTER 33—NOT KILLING

321. If you ask what is the sum total of virtues, it is non-killing ; killing begets sin.

322. All the scriptures emphasise the virtue of hospitality and the creed of non-violence.

323. The crown of all virtues is non-violence. Next comes non-lying.

324. The path of rectitude is the path of non-violence.

325. Far greater than an ascetic who renounces the fleeting world is the follower of non-violence.

326. Yama, the Destroyer of life, never invades the realm where non-violence prevails.

327. Do not commit any act of violence though your life is in peril.

328. The truly great scorn the riches acquired through slaughter.

329. In the eyes of the discerning, men given to slaughter are but churls.

330. Behold the Lazarus, he is guilty of acts of violence in his former birth,



## CHAPTER 34—NILAIYĀMAI

331. Nillāta varṛai nilaiyiṇa eṇṇarum  
pullaṛi vāṇmai kaḍai.
332. Kūttāṭ ṭavaikkulāt taṛṛē : peruñcelvam  
pōkkum atuvilīn darṛu.
333. Arkā iyalpiṛṇuc celvam : atupeṛṛāl  
arḱupa ānkē seyal.
334. Nāleṇa oṇṇupōl kāṭṭi uyirīrum  
vāla tuṇarvārp peṇṇ.
335. Nācceṛṇu vikkulmēl vārāmuṇṇ nālviṇai  
mēṇceṇṇu seyyap paḍum.
336. Nerunal ulaṇoruvaṇ iṇṇillai eṇṇum  
perumai uḍaittiv vulaku.
337. Orupolūtum vāḷva daṛiyār karutupa  
kōṭṭiyum alla pala.
338. Kuḍambai taṇittoliyap pulpaṇan daṛṛē  
uḍamboḍu uyiriḍai naṭpu.
339. Uṇanguvatu pōlum sākkaḍu uṇangi  
viḷippatu pōlum piṇappu.
340. Pukkil amaintiṇṇu kollō uḍambiṇuḷ  
tuccil irunda uyirkkuḷ.

## CHAPTER 34—INSTABILITY

331. It is contemptible folly to mistake the unstable for the stable.

332. The flow of fortune is like the gathering of a crowd at a concert; its ebb is like the melting of the crowd at its close.

333. Fortune is fickle; if you come by it delay not; put it to proper use.

334. Time seems all laughter; but to the discerning it is a saw sawing away the life of men.

335. Before hiccough arises and before the tongue is paralysed do good that leads to salvation.

336. Yesterday he was but to-day he is not; this is the glory of the earth.

337. One is not sure what awaits him the next moment; but he becomes a prey to a thousand and one thoughts.

338. The attachment of life to the body is like that of a full-fledged bird flying from its broken shell.

339. Death is like sleep, birth is that awakening from sleep.

340. Why should the soul seek a temporary shelter in the perishable body? Is there not a durable habitation for it?

## CHAPTER 35—TUṚAVU

341. Yātaṇṇi yātaṇṇi nīngiyāṇ nōtal  
ataṇṇi ataṇṇi ilaṇ.
342. Vēṇḍiṇuṇ ḍākāt tuṛakka tuṛandapiṇ  
iṇḍiyaṛ pāla pala.
343. Aḍalvēṇḍum aintaṇ pulattai : viḍalvēṇḍum  
vēṇḍiya vellām orunku.
344. Iyalpākum nōṇbīrkōṇ ṛiṇmai uḍaimai  
mayalākum maṛṛum peyarttu.
345. Maṛṛum toḍarppāḍu evaṇkol piṛappaṛukkal  
uṛṛārk kuḍambum mikai.
346. Yāṇēṇa deṇṇum s'erukkaṛuppāṇ vāṇōrkku  
uyarnda ulakam pukum.
347. Paṛṛi viḍāa iḍumbaikaḻ paṛṛiṇai  
paṛṛi viḍāa tavarkku.
348. Talaippaṭṭār tīrat tuṛandār mayanki  
valaippaṭṭār maṛṛai yavar.
349. Paṛṛaṛṛa kaṇṇē piṛappaṛukkum maṛṛu  
nilaiyāmai kāṇap paḍum.
350. Paṛṛuka paṛṛaṛṛāṇ paṛṛiṇai : appaṛṛaip  
paṛṛuka paṛṛu viḍaṛku.

## CHAPTER 35—RENUNCIATION

341. A man does not suffer pain from whatever things he has renounced.

342. There is endless joy in early renunciation.

343. Subdue your senses and give up all your longings.

344. Renunciation is the mark of asceticism. Any clinging leads to one's delusion.

345. Why talk of other attachments; even our body is a hindrance.

346. He enters the abode of the gods who lays the axe at 'I' and 'mine.'

347. Sufferings seize men of desire.

348. Salvation is for one of renunciation; others get entangled in endless births and deaths.

349. Cut off all attachments; you cut off the tangle of life; otherwise you are caught.

350. Cling fast to Him who is free from all desire. Seek Him for your freedom from attachment.

## CHAPTER 36—MEYYUṆARTAL

351. Poruḷalla vaṟṟaip poruḷeṇ ṟuṇarum  
maruḷāṇām māṇāp piṟappu.
352. Iruḷṇingi iṇbam payakkum maruḷṇingi  
mās'aṟu kāṭci yavarkku.
353. Aiyattiṇ ṇiṇgit telindārkkku vaiyattiṇ  
vāṇam naṇiyadu uḍaittu.
354. Aiyuṇarvu eydiak kaṇṇum payamiṇṟē  
meyyuṇarvu illā davarkku.
355. Epporuḷ ettanṇmait tāyiṇum apporuḷ  
meypporuḷ kāṇpa daṟivu.
356. Kaṟṟiṇḍu meypporuḷ kaṇḍār talaippaḍuvar  
maṟṟiṇḍu vārā neṟi.
357. Ōrttuḷḷam uḷḷatu uṇariṇ orutalaiyāp  
pērttuḷḷa vēṇḍā piṟappu.
358. Piṟappennuṇṇum pēṭaimai ṇiṇḡac ciṟappennuṇṇum  
sēmporuḷ kāṇpa daṟivu.
359. Sāṟpuṇarndu sārpu keḍaolukiṇ maṟṟalittuc  
cārtarā sārtaṟum nōy.
360. Kāmam vekuḷi mayakkam ivai mūṇṟaṇ  
nāmam keḍakkeḍu nōy.

## CHAPTER 36—TRUE KNOWLEDGE

351. Out of ignorance which mistakes things unreal for things real springs the wretched cycle of births.

352. Men of pure vision are led from darkness to light.

353. To men of unclouded wisdom heaven is nearer than earth.

354. What profits one's perfect senses if one is not endowed with true knowledge.

355. To track all things to their subtlest retreats is true knowledge.

356. Those who have learnt the truth never enter back to this world.

357. There is no fear of one's re-birth if one seeks and finds the truth.

358. Seek the truth to remove delusion ; that is wisdom.

359. Seek the truth on which everything rests ; you will be free from all the ills that assail life.

360. Wipe out the very names of lust, anger and delusion ; you will be wiping out the cause of re-birth.

## CHAPTER 37—AVĀVARUTTAL

361. Avāvenṇa ellā uyirkkum eṇṇāṇṇum  
tavāap piṇappiṇṇum vittu.
362. Vēṇḍunkāl vēṇḍum piṇavāmai : maṇṇratu  
vēṇḍāmai vēṇḍa varum.
363. Vēṇḍāmai yaṇṇa viḷuccelvam iṇḍillai :  
yāṇḍum ahdoppa dil.
364. Tūuymai eṇṇpadu avāiṇṇmai : maṇṇratu  
vāaymai vēṇḍa varum.
365. Aṇṇavar eṇṇbār avāaṇṇār : maṇṇraiyaṇ  
aṇṇāka aṇṇa dilar.
366. Aṇṇjuva tōrum aṇṇē oruvaṇṇai  
vaṇṇjippa dōrum avā.
367. Avāviṇṇai āṇṇa aṇṇuppiṇ tavāviṇṇai  
tāṇvēṇḍum āṇṇāṇ varum.
368. Avā illārkkillākum tuṇbam : ahduṇḍēl  
tavāadu mēṇmēl varum.
369. Iṇbam iḍaiyaṇṇātu iṇḍum avāvenṇum  
tuṇbattuṇ tuṇban keḍiṇ.
370. Ārā iyaṇṇakai avāniṇṇiṇ annilaiyē  
pērā iyaṇṇakai tarum. "

## CHAPTER 37—THE DESTRUCTION OF DESIRE

361. The learned say desire is the eternal seed of life.

362. Do you long for anything? Long for not being born again; this you can achieve if you cease your desires.

363. There is no greater possession than freedom from desire either here or in the world beyond.

364. What is purity of mind but absence of desire? It will follow if one burns for truth.

365. Only those who have renounced are free; others are not.

366. It is desire that seduces men into sin; Asceticism dreads desires.

367. The desired path of virtue is open to one who kills desire.

368. There is no sorrow for those who are free from desire. Endless sorrows befall men with desire.

369. There is an eternal flow of life's happiness when desire, the evil of all evils, dies out.

370. Give up your insatiable longings; you will be conferring on yourself an eternal life.



CHAPTER 38—ŪL

371. Ākūlāl tōṇṇum aś'aivṇmai kaiṇporul :  
pōkūlāl tōṇṇum maḍi.
372. Pēdaip paḍukkum ilavūl : aṇivakaṇṇum  
ākalūl uṇṇak kaḍai.
373. Nuṇṇiya nūlpala kaṇṇinum maṇṇumtaṇ  
uṇmai aṇivē mikum.
374. Iruvēṇu ulakat tiyaṇkai : tiruvēṇu :  
telliyaṇ ātalum vēṇu.
375. Nallavai ellām tiyavām : tiyavum  
nallavām s'elvaṇ ceyaṇku.
376. Pariyṇinum ākāvām pālalla uytṭuc  
coriyṇinum pōkā tama.
377. Vakuttāṇ vakutta vakaiyallāl kōti  
tokuttārkkum tuyttal aritu.
378. Tuṇappārmaṇ tuppura villār uṇṇapāla  
uṇṇā kaḷiyum eṇṇi.
379. Naṇṇāṇkāḷ nallavāk kāṇṇpavar aṇṇāṇkāḷ  
allaṇ paḍuva devaṇ.
380. Ūḷiṇ peruvali yāvula : maṇṇonṇu  
sūḷiṇum tāṇmun duṇṇum.

END OF AṚATTUPPĀL

## CHAPTER 38—FATE

371. Out of fate springs perseverance which leads to one's fortune. Out of fate springs one's indolence which leads to one's ruin.

372. Fate makes fools of the wise. Fate makes folly pass for wisdom.

373. What if one is a man of subtle learning : one's mind is swayed by fate.

374. Fate has a double sway. It makes the foolish rich and the wise poor.

375. Things favourable become adverse, and the unfavourable favourable.

376. One may lose one's wealth however carefully one may guard it. One may not lose it though he flings it away. It is all ordained by fate.

377. Unless pre-ordained by the divine Disposer, even if a man did pile up a crore it would not be possible for him to enjoy it.

378. The poor could easily renounce the world if fate were to refrain from visiting them with the curse of their past deeds.

379. Why worry about pain and pleasure? They are all the workings of fate.

380. What is there so potent as Fate? Even if we devise some way of counteracting it, it takes us by surprise.

END OF ARATTUPPĀL



PORUṬPĀL

## CHAPTER 39—IRAIMĀṬCI

381. Paḍaikuḍi kṭlāmaiccu naṭparaṇ āṟum  
uḍaiyāṇ aras'aruḷ ēṟu.
382. Añjāmai ikai aṟivūkkam innāṇkum  
eñjāmai vēndaṟku iyalpu.
383. Tūṅāmai kalvi tuṇivuḍaimai immūṇṟum  
nīṅā nilaṇāl pavaṟku.
384. Aṟaṇiḷukkādu allavai nīkki maṟaṇiḷukkā  
māṇa muḍaiyadu aras'u.
385. Iyaṟṟalum iṭṭalum kāttalum kātta  
vakuttalum valla daras'u.
386. Kāṭcik keliyaṇ kaḍuñcollaṇ allaṇēl  
mikkūṟum manṇaṇ nilam.
387. Inṣolāl iṭṭaḷikka vallāṟkut taṇṣolāl  
tāṇkaṇḍa aṇaittiv vulaku.
388. Muṟaisēydu kāppāṟṟum manṇavaṇ makkaṭku  
iṟaiyeṇṟu vaikkaṇ paḍum.
389. Sevikaippac coṟpoṟukkum paṇbuḍai vēndaṇ  
kavikaikkṭt tangum ulaku.
390. Koḍaiaḷi ṣenkōḷ kuḍiyōmpal nāṇkum  
uḍaiyāṇām vēndaṟku oḷi.

## SECTION I. THE STATE

## CHAPTER 39—ON MAJESTY

381. He is a lion among kings, who possesses with an army, a territory, wealth, ministers, allies and a fortress.

382. Fearlessness, liberality, wisdom and energy are the unfailing marks of a King.

383. The ruler of the earth must never be bereft of his sleepless watchfulness, learning and courage.

384. He is an honourable King who swerves not from virtue and abstains from vice.

385. He is the King who is capable of acquiring, preserving and wisely distributing wealth.

386. The world will extol the kingdom of one who is easy of access and who does not indulge in harsh words.

387. He who is not harsh of tongue but full of grace and liberality commands the homage of the world.

388. He is a God among men who shields his subjects.

389. The world is under the sway of the monarch who puts up with bitter counsel.

390. He is a light among Kings who is endowed with liberality, grace, love for his subjects, and a desire for just rule.

## CHAPTER 40—KALVI

391. Kaṛka kaṣaḍaṛak kaṛpavai : kaṛṛapiṇ  
niṛka ataṛkut taka.
392. Enṇenṇa ēṇai eluttenṇa ivviraṇḍum  
kaṇṇenṇa vāḷum uyirkku.
393. Kaṇṇuḍaiyar enṇavar kaṛṛōr : mukattiraṇḍu  
puṇṇuḍaiyar kallā tavar.
394. Uvappat talaikkūḍi ullap pirital  
aṇaittē pulavar toḷil.
395. Uḍaiyārmuṇ illārpōl ēkkaṛṇum kaṛṛār:  
kaḍaiyarē kallā tavar.
396. Toṭṭaṇaittu ūṇum maṇaṛkēṇi : mādarkkuk  
kaṛṇaṇait tūṇum aṇivu.
397. Yādāṇum nāḍāmāl ūṛāmāl enṇoruvaṇ  
sāntuṇaiyum kallāda vāṇu.
398. Orumaikkaṇ tāṇkaṛṇa kalvi oruvaṛku  
eḷumaiyum ēmāppu uḍaittu.
399. Tāmiṇ puṇuvatu ulakiṇ puṛakkaṇḍu  
kāmuṇuvar kaṛṇaṇin tār.
400. Kēḍil viḷuccelvam kalvi oruvaṛku  
māḍualla maṇṇai yavai,

## CHAPTER 40—ON LEARNING

391. Faultlessly pursue knowledge and abide by it.

392. Verily the numbers and letters are the eyes of the living one.

393. The learned alone are said to possess eyes ; but they are only sores in the face of the unlettered.

394. The duty of the learned is to delight man by their company. Hunger ever more for it even while parting.

395. Eager like the beggars at the door of the wealthy is the sufferer of knowledge ; the illiterate are held in scorn.

396. The deeper you delve into the earth, the greater will be the flow of water. Likewise knowledge is in proportion to your learning.

397. No country and no place is alien to the learned. How is it that persons remain in ignorance to the end of their lives ?

398. The knowledge that a person gains in one birth stands him in good stead for seven births.

399. The learned thirst for knowledge more and more, because what gives them pleasure, delights the world.

400. The precious undecaying wealth of a man is his learning. All other riches are no wealth at all.



## CHAPTER 41—KALLĀMAI

401. Arangiṇṇi vaṭṭāḍi yaṟṟē nirampiya  
nūliṇṇik kōṭṭi koḷal.
402. Kallādāṇ s'oṟkā muṟutal mulaiyiraṇḍum  
illādāḷ peṇkāmuṟ ṟaṟṟu.
403. Kallā tavarum naṇinallar kaṟṟārmuṇ  
s'ollā dirukkap peṇṇ.
404. Kallādāṇ oṭpam kaḷiyanaṇ ṟāyiṇum  
koḷḷar aṟivuḍai yār.
405. Kallā oruvaṇ takaimai talaippeydu  
s'ollāḍac cōrvu paḍum.
406. Uḷareṇṇum māttiraiyar allāl payavāk  
kaḷaraṇaiyar kallā tavar.
407. Nuṇmāṇ nuḷaipulam illāṇ eḷilṇalam  
maṇmāṇ puṇaipāvai yaṟṟu.
408. Nallārkaṇ paṭṭa vaṟumaḷiyiṇ innātē  
kallārkaṇ paṭṭa tiru.
409. Mēṟpiṇḍār āyiṇum kallādār kiḷppiṇḍum  
kaṟṟār aṇaittilar pāḍu.
410. Vilangoḍu makkaḷ aṇaiyar ilangunūḷ  
kaṟṟārōḍu ēṇai yavar.

## CHAPTER 41—ON NON-LEARNING

401. Entering an assembly without sufficient knowledge is like playing at a dice board without its knowledge.

402. The desire of the ignorant to speak is like the desire of a woman without breasts claiming womanhood.

403. Blessed are the ignorant if they venture not to address the assembly of the learned.

404. The learned value not the intelligence of the illiterate.

405. The pretensions of the illiterate disappear the moment they launch upon a discussion with the learned.

406. The ignorant just exist ; they are like a piece of barren land.

407. The imposing position of one who lacks penetrating intellect reminds us of the external glitter of clay.

408. Far sweeter is the poverty of the learned than the riches of the ignorant.

409. The highborn ignorant sink low in the scale while the learned even of humble birth are exalted.

410. The ignorant are but beasts by the side of men of wide learning.

## CHAPTER 42—KĒḶVI

411. Sēlvattuḷ sēlvam sēviccelvam accelvam  
sēlvattuḷ ellām talai.
412. Sēvikkuṇavu illāda pōḷḍu s'iṇṇitu  
vayiṇṇukkum iṇṇa paḍum.
413. Sēviyūṇaviṇ kēḷvi yuḍaiyār aviṇṇaviṇ  
āṇṇārōḍu oppar nilattu.
414. Kaṇṇilaṇ āyinuṇ kēṭka : aḥdoruvaṇku  
oṇṇattin ūṇṇām tuṇai
415. Ilukkal uḍaiyuḷi ūṇṇukkōḷ aṇṇē  
olukkam uḍaiyārvāy col.
416. Eṇṇaittāṇum nallavai kēṭka : aṇṇaittāṇum  
āṇṇa perumai tarum.
417. Piḷaittūṇarndum pēḍaimai s'ollār iḷaittūṇarndu  
iṇṇiṇṇa kēḷvi yavar.
418. Kēṭṇinuṇ kēḷāt takaiyavē kēḷviāl  
tōṭkaṇ paḍāta s'evi.
419. Nuṇangiya kēḷviyar allār vaṇangiya  
vāyṇṇar ātal aritu.
420. Sēviyṇ suvaiṇṇarā vāyūṇarvin māḱkal  
aviyinuṇ vāḷinuṇ eṇ.

## CHAPTER 42—ON HEARING

411. The wealth of all wealth is the wealth of hearing. It outtops all other wealth.

412. Men think a little of the stomach only when the ear is not fed.

413. Those mortals who feast their ears with learning are one with the immortals with their sacrificial offerings.

414. Though devoid of learning let one fill one's ear with knowledge. It is his prop in his hour of gloom.

415. The counsel of the upright is like a staff over a slippery ground.

416. Listen to wholesome counsel however meagre; for out of it springs great good.

417. Men of searching understanding do not speak foolishly even in a thoughtless mood.

418. The ear that is not filled with understanding is really deaf.

419. Men that lack subtle understanding lack modesty in speech.

420. What avails it whether men live or die, if they merely satisfy the palate and not feed the ear with wisdom.

## CHAPTER 43—AṚIVUḌAIMAI

421. Aṇivu aṇṇam kākkum karuvi : seṇuvārkkum  
uḷalikkal ākā araṇ.
422. Seṇṇa iḍattāl seḷaviṭāt tituorī  
naṇṇiṇṇpāl uyppatu aṇivu.
423. Epporuḷ yāryārvāyk kēṭṭiṇum apporuḷ  
meypporuḷ kāṇṇa taṇivu.
424. Eṇṇoruḷa vākac celaccolit tāṇṇiṇarvāy  
nuṇṇoruḷ kāṇṇa taṇivu.
425. Ulakan taḷiyatu oṭṭam : malartalum  
kūmpalum illadu aṇivu.
426. Evvatu uṇaivadu ulakam ulakattōḍu  
avvatu uṇaivadu aṇivu.
427. Aṇivuḍaiyār āvatu aṇivār : aṇivilār  
ahdaṇi kallā tavar.
428. Aṇṇjuvadu aṇṇjāmai pētaimai : aṇṇjuvadu  
aṇṇjal aṇivār toḷil.
429. Ediradāk kākkum aṇivṇārkkku illai  
adira varuvadōr nōy.
430. Aṇivuḍaiyār ellām uḍaiyār : aṇivilār  
eṇṇuḍaiya rēṇum ilar.

## CHAPTER 43—ON KNOWLEDGE

421. The weapon of wisdom saves one from evil.  
It is a citadel which cannot be destroyed by the foe.

422. Wisdom bridles the wandering mind, keeps  
*it away from evil and bids it tread the right path.*

423. Wisdom seeks the truth of all things which  
are heard or uttered.

424. Wisdom unravels things subtle and seeks  
them in others.

425. To befriend the world is wisdom ; and wisdom  
is not inconstant like the flower that blossoms and fades.

426. To be one with the world is wisdom.

427. Wisdom knows the future but not ignorance.

428. It is folly not to fear what must be feared.  
It is wisdom to fear what must be feared.

429. Men of foresight who guard themselves  
against coming events know no distress.

430. The wise possess everything ; but the poor  
are the unwise rich.

## CHAPTER 44—KURRAM KAṬITAL

431. S'erukkum s'igamum s'iṟumaiyum illār  
perukkam perumita nīrttu.
432. Ivaṟalum māṇpiṟanta māṇamum māṇā  
uvakaiyum ētam iṟaikku.
433. Tiṇaittuṇaiyām kuṟṟam vaṟiṇum paṇaittuṇaiyāk  
kolvar paḷināṇu vār.
434. Kuṟṟamē kākka poruḷākak kuṟṟamē  
aṟṟam tarūum pakai.
435. Varumunṇark kāvātāṇ vāḷkkai erimunṇar  
vaittūru pōlak keḍum.
436. Taṇkuṟṟam nīkkip piṟarkuṟṟam kāṇkiṟpiṇ  
enkuṟṟam ākum iṟaikku.
437. S'eyarpāla s'eyyātu ivaṟiyāṇ s'elvam  
uyarpāla taṇṇik keḍum.
438. Paṟṟullam ennum ivaṟaṇmai eṟṟullum  
eṇṇap paḍuvatoṇṇu aṇṇu.
439. Viyavaṟka eṇṇāṇṇum taṇṇai : nayavaṟka  
naṇṇi payavā viṇai.
440. Kātala kātala aṟiyāmai uykkiṟpiṇ  
ētila ētilār nūl.

## CHAPTER 44—ON RESTRAINING FAULTS

431. Exalted is the wealth that is free from pride, wrath and lust.

432. Niggardliness, empty honour, blind favouritism, are all the faults of a King.

433. Even the slightest fault looms large in the eyes of those who dread dishonour.

434. Guard against your error as you would your wealth. For error spells your ruin.

435. Like a piece of straw in a consuming flame, will be destroyed the life of one who does not guard against faults.

436. What fault will befall a King who is free from guilt and detects guilt in others ?

437. The hoarded wealth of the miser who fails in his offices perishes.

438. A clutching greedy heart that knows no charity commits the greatest folly.

439. Let not conceit enter your heart at any time of your life ; do not run after trifles.

440. Of what avail are the designs of the foe, if one does not betray one's secrets ?



## CHAPTER 45—PERIYĀRAIT TUṆAIKKŌṬAL

441. Aṟaṇaṟintu mūtta aṟivuḍaiyār kēṇmai  
tiṟaṇaṟintu tērndu koḷal.
442. Uṟṟanōy nīkki uṟāamai muṇkākkum  
peṟṟiyārp pēṇik koḷal.
443. Ariyavaṟṟuḷ ellām aritē periyāraip  
pēṇit tamarāk koḷal.
444. Tammiṟ periyār tamarā oḷukutal  
vaṇmaiyuḷ ellām talai.
445. Sūlvārkaṇ ṇāka oḷukalāṇ manṇavan  
sūlvāraic cūḷntu koḷal.
446. Takkār iṇattanāyt tāṇoḷuka vallāṇaic  
ceṟṟār s'eyakkiṭandatu il.
447. Iḍikkum tuṇaiyārai ālvārai yārē  
keḍukkum takaimai yavar.
448. Iḍippārai illāda ēmarā manṇan  
keḍuppār ilāṇum keḍum.
449. Mutalilārkkku ūtiyam illai : matalaiyām  
s'ārpilārkkku illai nilai.
450. Pallār pakaikoḷaliṇ pattaḍutta tūmaittē  
nallār toḍarkai viṭal.

## CHAPTER 45—ON ASSOCIATION WITH ELDERS ,

441. The friendship of virtuous men of mature wisdom is to be appreciated and secured.

442. Seek the friendship of those who can remove existing distress and guard against future.

443. To seek and win the alliance of the great is the rarest of all blessings.

444. To follow in the footsteps of those that are greater than oneself is the crown of one's strength.

445. Verily the ministers are the eyes of the monarch ; let the monarch have tried ones.

446. No adversary can ruin the King who relies on his efficient counsellors.

447. None can harm the ruler who seeks the wholesome counsel of his ministers though bitter.

448. The King who is not guarded by men of firm counsel will perish even though he has no enemies.

449. Is there profit without capital ? Is there security for the monarch devoid of wise counsellors ?

450. Greatly injurious is the forsaking of the friendship of the good ; it is like encountering single-handed many foes,

## CHAPTER 46—S'IRRIṆAṆ CĒRĀMAI

451. S'irriṇam aṇṇum perumai : s'irumaitāṇ  
suṇṇamāc cūṇdu viṭum.
452. Nilattiyalpāṇ nīrtirin darṇākum : māṇdarkku  
iṇattiyalpu aduākum aṇivu.
453. Maṇattāṇām māṇdarkku uparcci ; iṇattāṇām  
iṇṇāṇ eṇappaḍum col.
454. Maṇattulatu pōlak kāṭṭi oruvaṇku  
iṇattulatu ākum aṇivu.
455. Maṇantūymai s'eyviṇai tūymai iraṇḍum  
iṇantūymai tūvā varum.
456. Maṇamtūyārku eccamṇaṇ ṇākum : iṇamtūyārkkku  
illaināṇ ṇākā viṇai.
457. Maṇanalam maṇṇuyirkku ākkam : iṇanalam  
ellāp pukaḷum tarum.
458. Maṇanalam naṇkuḍaiya rāyiṇum s'āṇṇōrkku  
iṇanalam ēmāp puḍaittu.
459. Maṇanalattin ākum maṇumai : maṇ ṇaḍdum  
iṇanalattin ēmāppu uḍaittu.
460. Nallinattin ūṇkun tuṇaiyillai : tiyiṇattin  
allaṇ paḍuppatūum il.

## CHAPTER 46—ON AVOIDING LOW COMPANY

451. The great dread the company of the ignoble, for the ignoble delight in the company of the mean.

452. Water smacks of the soil ; The wisdom of man takes the colour of the company he keeps.

453. It is the mind that helps a man to gain knowledge : but it is one's association that makes people say what sort of man he is.

454. One's wisdom partakes of the nature of one's mind and one is known by the company he keeps.

455. Purity of mind and purity of action are of a piece with the purity of one's associates.

456. A good progeny awaits the pure. There is no effort of one endowed with good company but bears fruit.

457. Company of the pure brings one all glory.

458. The wise may be pure in mind. Good company is the source of one's strength.

459. Heaven awaits the pure of heart ; verily it is the reward of good company.

460. There is no greater evil than the company of the wicked,

## CHAPTER 47—TERINDU S'EYAL VAKAI

461. Alivatūm āvatūm āki valipayakkum  
ūtiyamum sūntu s'eyal.
462. Terinda iṇattoḍu tērndeṇṇic ceyvārkkū  
arumporuḷ yātonṇum il.
463. Ākkam karuti mutaliḷakkum s'eyvinai  
ūkkār aṇivuḍaiyār.
464. Telivi latanait toḍankār ilivenṇum  
ētappāḍu aṇju pavar.
465. Vakaiyaṇac cūḷādu eḷutaḷ pakaivaraip  
pāttip paḍuppadōr āṇu.
466. S'eytakka alla s'eyakkeḍum : s'eytakka  
S'eyyāmai yāṇum keḍum.
467. Eṇṇit tuṇika karumam : tuṇindapiṇ  
eṇṇuvam eṇbadu ilukku.
468. Āṇṇiṇ varundā varuttam palarniṇṇu  
pōṇṇiṇum pottup paḍum.
469. Naṇṇāṇṇa lullun tavaṇuḍu : avaravar  
paṇbaṇindu āṇṇāk kaḍai.
470. Ellāta eṇṇic ceyalvēṇḍum ; tammoḍu  
koḷḷāda koḷḷādu ulaku,

CH. 47—ON ACTION AFTER DUE DELIBERATION

461. After much deliberation over profit and loss and the final gains, launch on a task.

462. Nothing is impossible for those who act after listening to the counsel of persons of known probity.

463. The wise do not approve of the action of those who lose their capital anticipating some distant gain.

464. Men who dread ignominy never embark on a work without deliberation.

465. A thoughtless expedition only fosters the might of one's foes.

466. To do a thing which ought not to be done is to court trouble ; to fail to do a thing which ought to be done is to land oneself in ruin.

467. Begin your task after much deliberation. To think after launching action is to court a grievous blunder.

468. An ill-organised scheme though supported by many goes to pieces.

469. Even a good scheme falls through if we do not divine aright the disposition of men.

470. Let not the king do any unwise act lest the world should hold him in scorn.

## CHAPTER 48—VALIYARĪTAL

471. Viṇaivaliyum taṇvaliyum māṟṟāṇ valiyum  
tuṇaivaliyum tūkkic ceyal.
472. Olvatu aṟivatu aṟintataṇ kaṇtangic  
celvārkkuc cellādadu il.
473. Uḍaittam valiariyār tūkkattiṇ tūkki  
iḍaikkaṇ murindār palar.
474. Amaindāngu olukāṇ alavaṟiyāṇ taṇṇai  
viyandāṇ viraindu keḍum.
475. Piliṭṭey sākāṭum accuiṟum appaṇḍam  
sāla mikuttup peyiṇ.
476. Nuṇikkombar ēṟiṇār ahdiṟandu tūkkiṇ  
uyirkkiṟuti āki viṭum.
477. Āṟṟiṇ alavaṟindu īka : atuporuḷ  
pōṟṟi vaḷanku neṟi.
478. Āku āṟu alaviṭṭitu āyiṇum kēḍillai  
Pōku āṟu akalāk kaḍai.
479. Alavaṟindu vālātāṇ vālkkai uḷapōla  
illākit tōṇṟāk keḍum.
480. Uḷavarai tūkkāta oppuravu āṇmai  
vaḷavarai vallaik keḍum, . . . .

CH. 48—ON KNOWING THE ENEMY'S STRENGTH

471. A king must act after measuring the strength of his plan, his own resources, the strength of the enemy and that of the ally.

472. Nothing is impossible for them who know the nature of their task and throw themselves heart and soul into it.

473. Many kings have failed in the middle of their enterprise, for they have launched on it in their blind ignorant zeal.

474. He who is ignorant of the might of his foe and who thinks too much of himself will come to grief.

475. The axle of a cart breaks even under the overload of a peacock's feathers.

476. Over-vaulting ambition perishes.

477. Let your charity be according to the measure of your wealth. That is the way to preserve it.

478. No harm comes of one's small earnings. Let not one's expense out-run one's income.

479. The seeming prosperity of the extravagant perishes.

480. The fortune of one, lavish of charity beyond measure, goes to rack and ruin.



## CHAPTER 49—KĀLAM AṚITAL

481. Pakalvellum kūkaiyaik kākikai : ikalvellum  
vēndarkku vēṇḍum poḷudu.
482. Paruvattō ḍoṭṭa oḷukal tiruvinaṭ  
tirāmai āṛkkum kayiṟu.
483. Aruvinaṭ eṇba uḷavō karuviyāl  
kālam aṛindu s'eyiṇ.
484. Nālan karuttinum kaikūḍum kālam  
karuti iḍattāṛ s'eyiṇ.
485. Kālan karuti iruppar kalankātu  
nālan kārutu pavar.
486. Ukkam uḍaiyāṇ oḍukkam porutakar  
tākkaṛkup pērum takaittu.
487. Polleṇa ānkē puṛamvēṛār kālampārttu  
uḷvērppar oḷli yavar.
488. S'eṇunaraik kāṇiṇ s'umakka : iṟuvarai  
kāṇiṇ kiḷakkām talai.
489. Eytaṛ kariyaduliyaintakkāl annilaiyē  
s'eytaṛ kariya s'eyal.
490. Kokkokka kūmpum paruvattu : maṛṛatan  
kuttokka s'irtta iḍattu,

## CHAPTER 49—ON KNOWING THE TIME

481. During the day the crow conquers the owl. So the monarch who wishes to defeat the enemy must choose the proper time.

482. Action at the appropriate hour is the rope that holds for ever the Goddess of Fortune to the King.

483. Is there anything impossible if one acts at the right time and with the proper equipment?

484. One can succeed in the attempt to conquer the world if the right time and the right place are chosen.

485. He who without any fear aims at the conquest of the world will await the season for it.

486. The self-restraint of the mighty is like the drawing back of the fighting ram just before its attack.

487. The wise will not fly into a passion when assailed; they allow their anger to smoulder within till the right time comes.

488. Bow before the enemy till the time of his destruction. When the hour comes, strike him down.

489. Do not let slip a golden opportunity; when the hour dawns, attempt the impossible.

490. When the time is not ripe, be still as a heron. But at the ripe hour, attack the enemy without missing your aim.

## CHAPTER 50—IDAN ARITAL

491. Toḍangarka evvinaiyum eḷarka muṟṟum  
iḍankaṇḍa piṇṇal latu.
492. Muraṇsernta moymbi ṇavarkkum araṇserndām  
ākkam palavum tarum.
493. Āṟṟārum āṟṟi aḍupa : iḍaṇaṟindu  
pōṟṟārkaṇ pōṟṟic ceyiṇ.
494. Eṇṇiyār eṇṇam ilappar iḍaṇaṟindu  
tunṇiyār tunṇic ceyiṇ.
495. Neḍumpuṇalul vellum mutalai : aḍumpuṇaliṇ  
nīngiṇ ataṇaip piṟa.
496. Kaḍalōḍā kālval neḍunter kaḍalōḍu  
nāvāyum ōḍā nilattu.
497. Añjāmai allāl tuṇaivēṇḍā eñjāmai  
eṇṇi iḍattāṇ seyiṇ.
498. S'irupaḍaiyāṇ s'eliḍam s'erin uṟupaḍaiyāṇ  
tṭkkam aḷindu viḍum.
499. S'irainalaṇum s'irum ilareṇiṇum māṇdar  
uṟaiṇilattōḍu oṭṭal aritu.
500. Kālāl kaḷariṇ nariaḍum kaṇaṇjā  
vēlāl mukatta kaḷiṟu.

## CHAPTER 50—ON KNOWING THE PLACE

491. Scorn not the foe; embark not on any action till you secure a coign of vantage to overwhelm him.

492. Even to men of great valour and power, manifold are the advantages yielded by a fortress.

493. Even the weak are able to win if they choose the right place to assail the foe.

494. If a king stations himself at a right place the conquering foe loses all hope.

495. The crocodile in waters deep overpowers all; once it leaves the waters, he falls an easy prey to its foes.

496. The strong wheeled lofty chariot cannot cross the seas, nor can ocean sailing ships move on land.

497. If one selects a suitable place by one's discretion, no other help is needed.

498. Ruined will be the strength of one who takes a large army to a place where the enemy of small forces is entrenched.

499. A people may not have either strength or strongholds; still it is difficult to fight with them on their own soil.

500. A mad elephant that kills the bold spearman is killed even by a jackal when it gets stuck up in the mire.

## CHAPTER 51—TERINDU TELĪTAL

501. Aṟamporuḷ iṇbam uyiraccam nāṇkin  
tīramterindu tērap paḍum.
502. Kuḍippiṇandu kuṟṟattiṇ nīngi vaḍuppariyum  
nāṇḍaiyāṇ kaṭṭē telivu.
503. Ariyakaṟṟu ās'aṟṟār kaṇṇum teriyunkāl  
iṇmai aritē veliṟu.
504. Guṇanāḍik kuṟṟamum nāḍi avaṟṟuḷ  
mikaināḍi mikka koḷal.
505. Perumaikkum ēṇaic ciṟumaikkum tattam  
karumamē kaṭṭalaik kal.
506. Aṟṟārait tēṟutal ōmpuka : maṟṟavar  
paṟṟilar nāṇār paḷi.
507. Kātanmai kandā aṟivaṟiyārt tēṟutal  
pēdaimai ellān tarum.
508. Tērāṇ piṇṇait telindāṇ vaḷimuṟai  
tīrā iḍumbai tarum.
509. Tēṟaṟka yāraiym tērātu : tērndapiṇ  
tēṟuka tēṟum poruḷ.
510. Tērāṇ telivum telindāṇkaṇ aiyuṟavum  
tīrā iḍumbai tarum.

## CH. 51—ENGAGING SERVANTS AFTER TEST

501. One should be chosen after putting one to a fourfold test of righteousness, wealth, inclination and fear of life and death.

502. One of good family, free of faults, and possessed of a wholesome fear of sin, should be chosen.

503. One may be an unblemished man and of vast learning: but it is rare to find one free from ignorance.

504. Examine the good and bad in a person and judge his character according to what predominates in his composition.

505. One's own deed is the touchstone of one's greatness and littleness.

506. Choose not persons who have no kith and kin, and who possess no social instincts, they will be callous of heart and dread no crime.

507. It is the height of folly to choose the ignorant blinded by affection.

508. To choose a stranger without knowing his traits results in one's grief.

509. Let men be chosen with deliberate care; when once the choice is made, let no suspicions crump into your soul.

510. To choose men with no forethought and to suspect them will land you in endless woes.

## CHAPTER 52—TERINDU VINAIYĀṬAL

511. Naṇmaiyum tīmaiyum nāḍi nalampurinda  
taṇmaiyāṇ ālap paḍum.
512. Vāri perukki vaḷampaṭuttu urṟavai  
ārāyvāṇ s'eyka viṇai.
513. Anpaṟivu tēṟṟam avāiṇmai iṇṇāṇkum  
naṇkuḍaiyāṇ kaṭṭē telivu.
514. Eṇaivakaiyāl tēṟiyak kaṇṇum viṇaivakaiyāṇ  
vēṟākum māṇdar palar.
515. Arindāṟṟic ceykiṟpārku allāl viṇaitāṇ  
siṟandāṇeṇṟu ēvaṟpār ṟaṇṟu.
516. S'eyvāṇai nāḍi viṇaināḍik kālattōḍu  
eyda uṇarndu s'eyal.
517. Idaṇai idaṇāl ivaṇmudikkum eṇṟāyṇdu  
adaṇai avaṇkaṇ viḍal.
518. Viṇaikkurimai nāḍiya piṇṟai avanai  
ataṟkuriya ṇākac ceyal.
519. Viṇaikkaṇ viṇaiyuḍaiyāṇ kēṇmaivē ṟāka  
niṇaippāṇai niṇṅum tiru.
520. Nāḍōṟum nāḍuka manṇaṇ viṇais'eyvāṇ  
kōḍāmai kōḍādu ulaku.

CH. 52—ON APPOINTMENT ACCORDING TO MERIT

511. After examining the good and the bad, cling to the good.

512. He who taps all productive sources and guards against losses is the true servant.

513. Choose men, who are endowed with love, wisdom, clever vision and freedom from covetousness.

514. Position corrupts even the men of our own deliberate choice.

515. Let worth prevail. Let not blind affection dictate the choice of men.

516. The thing to be done, the proper person for it and the appropriate time for doing it, must all be duly weighed.

517. Let the king be first convinced of the competency of a person ; then he shall allow him to move freely in the sphere of his appointed task.

518. Choose men of approved merit and then make them worthy of the station.

519. Prosperity deserts one who suspects the motives of a servant ever loyal to his work.

520. Let them not swerve from the right path ; for on them rests the just conduct of the world.



## CHAPTER 53—S'URRANTĀḻĀḻ

521. Paṟṟaṟṟa kaṇṇum paḷamaipā rāṭṭutal  
s'urṟattār kaṇṇē ula.
522. Viruppaṟāc cuṟṟam iyaiyiṇ aruppaṟā  
ākkam palavun tarum.
523. Aḷavalāvu illātāṇ vāḷkkai kuḷavalāk  
kōḍiṇṟi nīrniṟain daṟṟu.
524. S'urṟattāl s'urṟap paḍaolukal selvantāṇ  
perṟattāl peṟṟa payaṇ.
525. Koḍuttalum iṇsolum āṟṟiṇ aḍukkiya  
s'urṟattāl s'urṟap paḍum.
526. Perunkoḍaiyāṇ pēṇāṇ vekulī avaṇiṇ  
marunkoḍaiyār mānilattu il.
527. Kākkai karavāk karaintupṇum : ākkamum  
aṇṇanī rārkkē ula.
528. Podunōkkāṇ vēndaṇ varis'aiyā nōkkiṇ  
adunōkki vālvār palar.
529. Tamarākit taṟṟuṟantār s'urṟam amarāmaik  
kāraṇam iṇṟi varum.
530. Uḷaippirindu kāraṇattiṇ vandāṇai vēndaṇ  
ilaittirundu eṇṇik koḷal.

## CHAPTER 53—ON CHERISHING ONE'S KINDRED

521. It is one's own kith and kin that cherish their old attachments to men out of suit with fortune.

522. One's unceasing kinship is the source of all one's fortune.

523. The life of one with no kin will be like overflowing waters of a tank with no bund.

524. The value of one's wealth consists in a life surrounded by one's kinsmen.

525. One delights in the company of one generous of heart and suave of speech.

526. Nothing excels on earth the love of one large of heart and free of wrath, but shares it with the rest.

527. Fortune smiles on one of like disposition.

528. The king must not be indifferent to one's deserts but reward people according to their merit.

529. Reject none on the score of disagreement. Men who have become estranged will flock to you.

530. Let the king embrace his estranged kith and kin by redressing their grievances.

## CHAPTER 54—POCCĀVĀMAI

531. Iṟanta vekuliyiṇ tītē s'iranda  
uvakai makilcciyiṇ s'ōrvu.
532. Poccāppuk kollum pukaḷai aṟivinaḷ  
niccā nirappukkoṇ ṛāṅku.
533. Poccāppārḱ killai pukaḷmai atuulakattu  
eppālnū lōrkkun tuṇivu.
534. Accam uḍaiyārḱ karaṇillai : āngillai  
poccāp puḍaiyārḱku naṅku.
535. Munṇuṟak kāvādu ilukkiyāṇ taṇpilai  
piṇṇūṟu irangi viḍum.
536. Ilukkāmai yārmāṭṭum eṇrum vaḷukkāmai  
vāyiṇ atuoppa dil.
537. Ariya eṇṇu ākāta illaipoc cāvāk  
karuviyāl pōṟṟic ceyiṇ.
538. Pukaḷntavai pōṟṟic cevalvēṇḍum : s'eyyātu  
ikaḷntārḱku eḷumaiyum il.
539. Ikaḷcciyiṟ keṭṭārai ulluka tāmtam  
makilcciyiṇ maintuṟum pōḷtu.
540. Uḷliyatū eytal eḷitumaṇ maṟṟumtāṇ  
uḷliyatū ullap peṟiṇ.

CHAPTER 54—AGAINST FORGETFULNESS

531. Forgetfulness which cometh of mad joy is more dangerous than wild wrath.

532. Poverty freezes knowledge. Forgetfulness blights one's reputation.

533. Fame is not for the thoughtless, so say the scriptures of the world.

534. Of what avail is a citadel to a crown, what good availeth the thoughtless.

535. Who is not on his guard against impending evil, rues his folly.

536. There is no greater good than to be ever on the vigil.

537. Nothing is impossible for the thoughtful.

538. No good awaits him in birth to come who fails of his noble deeds.

539. When drunk with delight, remember those who have perished through wilful neglect.

540. No task is difficult to the thoughtful and diligent.

## CHAPTER 55—S'ENKÖNMAI

541. Ōrntukaṇ ṇōḍādu iṇaipurindu yārmāṭṭum  
tērnduṣey vahdē muṇai.
542. Vāṇōkki vāḷum ulakellām : manṇavaṇ  
kōṇōkki vāḷum kuḍi.
543. Antaṇar nūṇkum aṇattiṇkum ādiyāy  
niṇṇratu manṇavaṇ kōl.
544. Kuḷitaḷiik kōlōccu mānila manṇaṇ  
aḍitaḷi niṇkum ulaku.
545. Iyalpuḷik kōlōccu manṇavaṇ nāṭṭa  
peyalum viḷaiyuḷum tokku.
546. Vēlaṇṇu veṇṇi taruvatuḥ manṇavaṇ  
kōlatūum kōṭādu eṇiṇ.
547. Iṇaikākkum vaiyakam ellām : avaṇai  
muṇaikākkum muṭṭāc ceyiṇ.
548. Eṇṇadattāṇ orā muṇaiṣeyyā manṇavaṇ  
taṇṇadattāl tāṇē keḍum. ,
549. Kuḍipuṇan kāttōmbik kuṇṇan kaḍital  
vaḍuvaṇṇu vēndaṇ toḷil.
550. Kolaiyiṇ koḍiyārai vēndoruṭtal, painkūḷ  
kaḷaikaṭ ṭataṇoḍu ṇer.

## CHAPTER 55—ON RIGHTEOUS SCEPTRE

541. Strict enquiry, and impartial justice mark the rule of a just monarch.

542. The world looks to rain for its existence. The subjects look to the sceptre for their existence.

543. The king's sceptre is the standing proof of Brahminical books and their teachings.

544. The world falls at the feet of a great King who wields the sceptre for his subjects' welfare.

545. Both seasonal rains and waving corn are seen in the land of a righteous monarch.

546. Victory is won not by the spear but by the unswerving sceptre of a monarch.

547. The king protects the whole world and justice protects him if unfailingly admonished.

548. The king who does not administer impartial justice goes to ruin.

549. To punish crime is the duty, not the fault of the king who attends to the welfare of his subjects.

550. Punishing murderers with death is like plucking out weeds among the crops.

## CHAPTER 56—KODUNKÖNMAI

551. Kolaimēṛ koṇḍāril koḍitē alaimēṛkoṇḍu  
allavai s'eytolukum vēndu.
552. Vēloḍu ninṛāṇ iḍuēṇṛatu pōlum  
kōloḍu ninṛāṇ iravu.
553. Nāḍorum nāḍi muṛais'eyyā mannavaṇ  
nāḍorum nāḍu keḍum.
554. Kūḷun kuḍiyum orunkilakkum kōlkōḍic  
cūḷātu s'eyyum aras'u.
555. Aḷḷarpat ṭāṛṛādu aludakaṇ nīraṇṛē  
s'elvattait tēykkum paḍai.
556. Mannarkku manṇutal s'enkōṇmai ; ahdiṇṛēl  
manṇāvām mannarkku oḷi.
557. Tuḷiiṇmai nīlattiṛku eṇṛarṛē vēndaṇ  
aḷiiṇmai vāḷum uyirkku.
558. Inṇaiyiṇ inṇādu uḍaimai muṛais'eyyā  
mannavaṇ kōṛkiḷp paḍiṇ.
559. Muṛaikōḍi mannavaṇ s'eyyiṇ uṛaikōḍi  
ollātu vāṇam peyal.
560. Āpayan kuṇṇum ; aṛutolilor nūlmarappar ;  
kāvalaṇ kāvān eṇiṇ.

## CHAPTER 56—ON UNRIGHTEOUS RULE

551. The unrighteous king who oppresses his subjects is more cruel than the one who leads the life of a murderer.

552. The wielder of the sceptre asking for gifts, is like the spearman asking the way-farer 'give.'

553. That country will perish any day whose monarch does not administer justice day by day.

554. That king who allows his sceptre to bend indiscriminately will lose his wealth together with his subjects.

555. Are not the tears, shed as a result of oppression, the weapons which destroy the prosperity of the monarch ?

556. Good Government makes one's rule enduring. Where it is not found, his lustre will not last long.

557. The people who live under a graceless king suffer like the earth unvisited by drops of rain.

558. Where people possess a king, who does not enforce justice, wealth does not confer more happiness than poverty.

559. Were the king to rule unjustly, the Heavens would withhold rains.

560. If the protecting monarch fails in his duties, the yield of cows will diminish and Brahmans with their six duties will forget their Vedas,



## CHAPTER 57—VERUVANTA S'EYYĀMAI

561. Takkāṅku nāḍit talaiccellā vaṇṇattāl  
ottāngu oṟuppatu vēndu.
562. Kaṭitōcci mella. eṟika ; neḍituākkam  
nīṅāmai vēṇḍu pavar.
563. Veruvanta s'eytolukum venkōlaṅ āyiṅ  
oruvantam ollaik keḍum.
564. Iṟaikaṭiyaṅ eṇṇuraikkum innāccol vēndaṅ  
uṟaikaḍuki ollaik keḍum.
565. Aruñcevvī innā mukattāṅ peruñcelvam  
pēeykaṇḍu aṇṇadu uḍaittu.
566. Kaḍuñcollaṅ kaṇṇilaṅ āyiṅ neḍuñcelvam  
nīḍiṇṇi āṅkē keḍum.
567. Kaḍumoliyum kaiyikanda taṇḍamum vēndaṅ  
aḍumuraṅ tēykkum aram.
568. Inattāṟṇi eṇṇāda vēndaṅ siṇattāṟṇic  
cīṟiṅ siṟukum tiru.
569. S'eruvanda pōltiṅ siṟais'eyyā vēndaṅ  
veruvandu veytu keḍum.
570. Kallārp piṇikkum kaḍunkōl ; atuvalladu  
illai nilakkup poṟai.

## CHAPTER 57—ON TYRANNY

561. A righteous king investigates and fittingly punishes the wrongdoer so that he may not repeat it.

562. If you wish enduring prosperity behave as if you punish excessively, but do it mildly.

563. The tyrant who terrifies his subjects will soon perish.

564. That king whom people speak of as a tyrant will rapidly perish.

565. The great wealth of a king who is inaccessible and assumes a fearful look, is no better than in the possession of a demon.

566. The abundant wealth of a king who utters harsh words and puts on unkind looks will not last long.

567. Severity in speech and excess in punishment are like the file which removes his capacity to destroy (his enemies).

568. The prosperity of a king who does not consult his advisers but makes them the victims of his fury will shrink.

569. If a king who has no fortress meets a foe, he will be ruined by fear.

570. No burden is harder for the earth to bear than the cruel sceptre wielded by the unwise.

## CHAPTER 58—KANṆŌṬṬAM

571. Kanṇōṭṭam ennum kaḷiperun kārikai  
uṇmaiyaṇ uṇḍuiv vulaku.
572. Kanṇōṭṭattu ulladu ulakiyal ; ahdilār  
uṇmai nilakkup poṛai.
573. Paṇeṇām pāḍarḱu iyaipuinṛēl ; kaṇeṇṇām  
kanṇōṭṭam illāta kaṇ.
574. Uḷapōl mukattevaṇ ṣeyyum aḷaviṇāl  
kanṇōṭṭam illāta kaṇ.
575. Kanṇiṛku aṇikalam kanṇōṭṭam ahdinṛēl  
puṇṇeṇṛu uṇarap paḍum.
576. Maṇṇōḍu iyainda marattanaiyar kanṇōḍu  
iyandukaṇ nōḍa tavar.
577. Kanṇōṭṭam illavar kanṇilar ; kanṇuḍaiyār  
kanṇōṭṭam iṇmaiyum il.
578. Karumam ṣ'itaiyāmal kanṇōḍa vallārkkku  
urimai yuḍaittiv vulaku.
579. Oṛuttāṛṇum paṇṇiṇār kanṇumkaṇ nōḍip  
poṛuttāṛṇum paṇṇē talai.
580. Peyakkaṇḍu naṇjuṇḍu amaivar nayattakka  
nākarikam vēṇḍu pavar. ,

## CHAPTER 58—ON KINDLINESS

571. The world exists because of the existence of the most beautiful virtue called kindness.

572. The world lives through kindness ; those who do not have it are a burden to the earth.

573. What is the use of a song that could not be enjoyed ? Likewise, what is the use of the eyes that have no kindness ?

574. What is the use of one's eyes if they do not beam with immeasurable love ?

575. Kindness is the fitting ornament for the eyes. They are a sore, where it is absent.

576. Those whose eyes do not reflect love resemble trees that stand on the earth.

577. Verily they are blind who have no kindly look.

578. The world belongs to a king who can do his duty and yet be courteous.

579. It behoves a king to put up with the doer of harm and even be kind to him.

580. Those who wish to acquire loveable urbanity will knowingly swallow even the poison served.

## CHAPTER 59—ORRĀṬAL

581. Orrum uraisāṇṇa nūlum ivaiiraṇḍum,  
terṇenka manṇavan kaṇ.
582. Ellārkkum ellām nikaḷpavai eṇṇāṇṇum  
vallaṇṇital vēndaṇ toḷil.
583. Orrināṇ orṇip poruḷteriyā manṇavan  
koṇṇam koḷakkidandadu il.
584. Vinaiṣeyvār taṇḍicuṇṇam vēṇḍātār eṇṇāṇku  
aṇaivaraiyum āṇyavadu orṇu.
585. Kaḍāa uruvoḍu kaṇṇaṇṇjādu yāṇḍum  
ukāamai vallatē orṇu.
586. Tuṇantār paḍivattar āki iṇandārāyndu  
eṇṇeyiṇum s'ōrviladu orṇu.
587. Maṇaintavai kēṭkavaṇṇāki aṇintavai  
aiyappāḍu illatē orṇu.
588. Orrorṇit tanta poruḷaiyum maṇṇumōr  
orṇināl orṇik koḷal.
589. Orrorṇu uṇarāmai āḷka ; uṇaṇmūvar  
s'orṇokka tēṇap paḍum.
590. S'iṇappaṇiya orṇiṇkaṇ s'eyyaṇka ; s'eyyiṇ  
puṇappaḍuttāṇ ākum maṇai.

## CHAPTER 59—ON SPIES

581. Verily the two eyes of a king are espionage and the celebrated code of laws.

582. A king's duty is to get day to day knowledge of everything that happens.

583. The sure way of achieving success for a king is to get correct information from spies.

584. Espionage consists of watching all people, to wit, the king's employees, his relations and his enemies.

585. An able spy puts on undoubted disguise, does not fear when detected, and never reveals his purpose.

586. A spy in the guise of an ascetic should gather information however difficult and should never be tired whatever be the troubles.

587. A spy should secure knowledge of things secret and should have no doubt about his information.

588. One must get confirmed the information supplied by one spy, by that of another.

589. Let the engagement of one spy be not known to another. Accept the information supplied independently by three spies.

590. Let not a king honour the spy publicly; for, by so doing he will be letting out his own secret.

## CHAPTER 60—ŪKKAMUḌAIMAI

591. Uḍaiyar eṇappaḍuvadu ūkkam ; ahdillār  
uḍaiyatu uḍaiyarō maṟṟu.
592. Uḷlam uḍaimai uḍaimai ; poruḷuḍaimai  
niḷḷātu nīnki viḍum.
593. Ākkam iḷandēm eṇṟuallāvār ūkkam  
oruvantam kaittuḍai yār.
594. Ākkam atarvināyc cellum aṣ'aivilā  
ūkkam uḍaiyā nūlai.
595. Vellattu aṇaiya malarniṭṭam ; māṇdartam  
uḷḷattu aṇaiyadu uyarvu.
596. Uḷḷuvadu ellām uyarvuḷḷal ; maṟṟatu  
tallinnum tallāmai nīrttu.
597. S'itaiviḍattu olkār uravōr ; pudaiambin  
paṭṭuppāḍu ūṇṟun kaḷiṟu.
598. Uḷlam ilātavar eytār ulakattu  
valliyam eṇṇum ṣ'erukku.
599. Pariyatu kūrnkōṭṭatu āyinum yāṇai  
verūm pulitāk kuṟiṇ.
600. Uramoruvaṟku uḷḷa veṟukkai ; ahdillār  
maram ; makkaḷ ātalē vēṟu.

## CHAPTER 60—ON EXERTION

591. One's real possession is one's exertion. If one does not have it, can one be said to really possess anything else ?

592. Exertion alone is one's wealth ; inconstant material wealth will pass away.

593. Those who possess constant exertion will not grieve over the loss of their wealth.

594. Prosperity will discover a route to a person of undaunted will.

595. The length of a watery plant is determined by the depth of the water. Likewise the greatness of a person is proportionate to the strength of his will power.

596. In all acts and deeds, let exertion be one's ideal. Even if it were unattainable, its presence is enough.

597. The elephant stands undaunted despite piercing arrows ; so too, a person of strong will, will not get discouraged even in a losing concern.

598. A man of no strong will, cannot win the esteem of the world for his action.

599. Even the huge elephant with sharp tusks dreads the attacking tiger.

600. One's strength is one's exertion. Without it persons are only trees in the form of men.



## CHAPTER 61—MAṬIYINMAI

601. Kuṭiyennum kuṇṇā viḷakkam maṭiyennum  
māsūra māyntu keḍum.
602. Maṭiyai maṭiyā olukal kuṭiyaik  
kuṭiyāka vēṇḍu pavar.
603. Maṭimaṭik koṇḍolukum pēdai piṇanda  
kuḍimaṭiyum taṇṇinum mundu.
604. Kuḍimaṭindu kuṇṇam perukum maṭimaṭindu  
māṇḍa uṇṇaṇṇi lavarkku.
605. Neḍunir maṇavi maṭituyil nāṇkum  
keḍunirār kāmakaḷalan.
606. Paḍiyuḍaiyār paṇṇamaintak kaṇṇum maṭiyuḍaiyār  
māṇṇpayaṇ eytal aridu.
607. Iḍipurindu eḷḷumsol kēṭpar maṭipurindu  
māṇḍa uṇṇaṇṇi lavar.
608. Maṭimai kuḍimaikkaṇ tangintaṇ onṇārkkku  
aḍimai pukutti viḍum.
609. Kuḍiāṇmai ulvanda kuṇṇam oruvaṇ  
maṭiāṇmai māṇṇak keḍum.
610. Maṭiyilā maṇṇavaṇ eytum aḍiyalandāṇ  
tāaya tellām orunku.

## CHAPTER 61—AGAINST SLOTH

601. If sloth extends its darkness it will extinguish the lustrous lamp of one's family.

602. Those who wish the esteem of their family should never encourage sloth.

603. The family of the fool who hugs sloth in his own lap fades away before him.

604. Faults will be many among those who are devoid of exertion and will result in the ruin of their families.

605. Procrastination, carelessness, sluggardliness and sleep are the four boats fondly entered into by those who go to ruin.

606. Even when the wealth of the rulers of all earth is within his reach, the slothful will hardly derive any great benefit from it.

607. Lovers of idleness with no praiseworthy exertion will be the butt of disgrace and will receive words of rebuke.

608. If sloth comes to stay in one's family, it will make one the slave of one's enemies.

609. By conquering sloth, one can wipe out the reproach that has come over one's family.

610. All the universe once measured by ~~the~~ God will be with the king of no sloth,

## CHAPTER 62—ĀḻVINAIYUDAIMAI

611. Arumai uḍaittenṇu as'avāmai vēṇḍum :  
perumai muyaṛci tarum.
612. Viṇaikkaṇ viṇaikedal ōmpal viṇaikkaṇṇai  
tīrndāriṇ tīrndanṇu ulaku.
613. Taḷāṇmai ennum takaimaikkaṇ tankiṛṇē  
vēḷāṇmai ennum s'erukku.
614. Taḷāṇmai illātāṇ vēḷāṇmai pēḍikai  
vēḷāṇmai pōlak keḍum.
615. Inbam viḷaiyāṇ viṇaiviḷaivāṇ taṇkēḷir  
tuṇban tuḍaittūṇṇum tūṇ.
616. Muyaṛci tiruviṇai yākkum : muyaṛṇṇimai  
iṇmai pukutti viḍum.
617. Maṭiyulāl māमुकाṭi yenba : maṭiyilāṇ  
tālulāl tāmaraiyi nāl.
618. Poṇiyiṇmai yārkum paḷiyanṇu aṇivaṇindu  
āḻviṇai iṇmai paḷi.
619. Deyvattāṇ ākādu eṇṇum muyaṛcitan  
meyvaruttak kūli tarum.
620. Ūlaiyum uppakkam kāṇṇar ulaiviṇṇit  
tālādu uḷaṇṇu pavar,

## CHAPTER 62—ON PERSEVERANCE

611. "Do not give up (your task) saying 'O' It is very difficult." The art of doing it comes of exertion.

612. Do not give up your task in the middle ; for the world will abandon those who leave their task unfinished.

613. The greatness which consists in helping others dwells in the virtue of persevering effort.

614. The service of one with no persevering effort is vain like the sword wielded by a hermaphrodite.

615. One who does not seek pleasure but delights in work will be a pillar of support to one's relatives in their sorrow.

616. Exertion achieves wealth ; absence of it brings on poverty.

617. Goddess of misfortune dwells in sloth ; the Goddess of fortune lives in exertion.

618. Ill-luck is no disgrace ; but it is a disgrace if one does not exert himself as to what should be done.

619. Though fate should ordain failure, bodily exertion will yield its own reward.

620. Those who labour hard, undaunted by obstacles will overcome destiny.

## CHAPTER '63—IDUKKANALĪYĀMAI

621. Iḍukkaṇ varunkāl nakuka : atañai  
aḍuttūrvadu ahdoppa dil.
622. Vellaṭ taṇaiya iḍumbai aṇivuḍaiyāṇ  
ullaṭtiṇ ullak keḍum.
623. Iḍumbaikku iḍumbai paḍuppar iḍumbaikku  
iḍumbai paḍāa tavar.
624. Maḍuttavāy ellām pakaḍuannāṇ urṇa  
iḍukkaṇ iḍarppāḍu uḍaittu.
625. Aḍukki varinṇum aḷivilāṇ urṇa  
iḍukkaṇ iḍukkaṇ paḍum.
626. Aṇṇem eṇṇuallal paḍupavō peṇṇemenṇu  
ōmbutal tēṇṇā tavar.
627. Ilakkam uḍambu iḍumbaikku eṇṇu kalakkattaik  
kaiyāṇāk kollātām mēl.
628. Iṇbam viḷaiyāṇ iḍumbai iyalpenpāṇ  
tuṇbam uṇṇutal ilaṇ.
629. Iṇbattuḷ iṇbam viḷaiyātāṇ tuṇbattuḷ  
tuṇbam uṇṇutal ilaṇ.
630. Innāmai iṇbam eṇakkoliṇ ākuntaṇ  
onṇār viḷaiyuṇ ciṇṇappu.

END OF ARASĪYAL

## CHAPTER 63—ON COURAGE

621. Laugh over your obstacles ; nothing like it to push them further and further.

622. Troubles like a flood will be overcome by a courageous thought rising in the minds of the wise.

623. The courageous will be causing sorrow to sorrow itself.

624. Just as the buffalo drags a cart through miry depth, one who fights on will overcome his difficulties.

625. The troubles of one who braves a series of adversity wear out and disappear.

626. Will those who do not during prosperity exultingly say " we are rich ", cry out (during adversity) " Oh, we are destitute " ?

627. The great know that the body is ever the target of trouble and will not regard trouble as trouble at all.

628. He who never gives way to sorrow, will not long for pleasure ; he will regard trouble as quite natural.

629. He who does seek for pleasure in pleasure will not be vexed in sorrow.

630. One who regards trouble as pleasure will gain the elevation which his enemies desire (for themselves).

## END OF KINGSHIP

## CHAPTER 64—AMAICCU

631. Karuvium kālāmum s'eykaiyum s'eyyum  
aruvinaiyum māṇḍadu amaiccu.
632. Vaṇṇaṇ kuḍikāttal kaṇṇaṇṇital ālvinaiyōḍu  
ainduḍaṇ māṇḍadu amaiccu.
633. Pirittalum pēṇik koḷalum pirindārp  
poruttalum valladu amaiccu.
634. Teritalum tērndu s'eyalum orutalaiyāc  
collalum valladu amaiccu.
635. Aṇṇaṇṇindu āṇṇamainda s'ollāṇeṇ ṇāṇṇum  
tiṇṇaṇṇindān tērcit tuṇai.
636. Matinuṭṭpam nūḷōḍuḍaiyārkkku atinuṭṭpam  
yāvula muṇṇiṇṇ pavai.
637. S'eyarkai yaṇṇindak kaḍaittum ulakat  
tiyarkai yaṇṇindu s'eyal.
638. Aṇṇikonṇu aṇṇiyāṇ eṇiṇum uṇṇṇi  
uḷaiyirundāṇ:kūṇṇal kaḍaṇ.
639. Paḷudeṇṇum mantiriyiṇṇ pakkattuḷ tevvōr  
eḷupatu kōḍi uṇṇum.
640. Muṇṇaippaḍac cūḷntum muḍivilavē s'eyvar ;  
tiṇṇappāḍu ilā a ṭavar,

## SECTION II. LIMBS OF THE STATE

## CHAPTER 64—ON MINISTERS

631. He is the minister who finds out the means, the time, the deed and its full accomplishment.

632. A minister should have five qualities ; tenacity of purpose, birth in a respectable family, welfare of the people, profound learning and perseverance.

633. A minister must be able to separate a foe from his ally, befriend allies and reunite separated allies.

634. A minister should study the consequences of an act and carry it successfully by a decisive speech.

635. He is a helpful counsellor who is righteous and considerate in his speech, and always knows how to act.

636. To a keen intellect combined with learning no difficulty stands in the way.

637. Even though you know the rules, act in conformity with the world opinion.

638. Though a king listens not to wise words it is the duty of the minister to speak firmly to him.

639. A treacherous minister by the king's side is equal to seventy crores of enemies.

640. Ministers who have no requisite ability will leave a task unfinished though well begun,



## CHAPTER 65—S'OLVANMAI

641. Nānalam ennum nalan uḍaimai : annalam  
yānalat tulladūm anṟu.
642. Ākkamum kēḍum adaṇāl varutalāl  
kāttōmbal sollinṇaṇ s'ōrvu.
643. Kēṭṭārp piṇikkun takaiyavāyk kēlārum  
vēṭpa molivadāñ col.
644. Tiṇaṇṇindu solluka sollai ; aṇaṇum  
poruḷum adaṇiṇ ūnku il.
645. Solluka sollaip piṇitōrsol accollai  
vellumsol inmai yaṇindu.
646. Vēṭpattām sollip piṇarsol payaṇkōḍal  
māṭciyiṇ māsaṇṇār kōl.
647. S'olalvallaṇ s'ōrvilaṇ aṇjāṇ avaṇai  
ikalvellal yārkkum aritu.
648. Viraindu toḷilkēṭṭkum ṇīalam nirantiṇitu  
s'ollutal vallārp peṇiṇ.
649. Palas'ollak kāmuruvar maṇramā saṇṇa  
silas'ollal tēṇṇā tavar.
650. Inarūḷttum nārā malarāṇaiyar kaṇṇadu  
uṇara viritturaiyā tār.

## CHAPTER 65—ON GOOD SPEECH

641. The virtue of good speech is greater than all the other good qualities found in one.

642. As both prosperity and ruin are caused by words, a minister must guard against imperfection in his speech.

643. The minister must use such words as have the effect of strengthening the approval of those who agree and differ.

644. Speak having regard to one's capacity to listen ; for there is no greater virtue nor wealth than that.

645. Speak out what you have to say only after knowing that your own argument will not be turned against you.

646. A good minister wins the approval of the listener by persuasive speech.

647. A clever speaker is neither tired nor fearful ; none can defeat him in a debate.

648. Cogent reasoning and soft speech can bring the people over to one's side.

649. Those who cannot say a few words correctly will evince a desire to speak much.

650. Those who cannot explain well what they have learnt resemble the odourless flowers with their petals open.

## CHAPTER 66—VINAITTŪYMAI

651. Tuṇainalam ākkam tarūm : viṇainalam  
vēṇḍiya vellān tarum.
652. Enṇum oruvutal vēṇḍum pukaḷoḍu  
naṇṇi payavā viṇai.
653. Ōotal vēṇḍum oḷimāḷkum s'eyviṇai  
āadum enṇum avar.
654. Iḍukkaṇ paḍiṇum iḷivanda s'eyyār  
naḍukkaṇṇa kātci yavar.
655. Erṇen ṇuirankuva s'eyyaṇka : s'eyvāṇēṇ  
maṇṇaṇṇa s'eyyāmai naṇṇu.
656. Īṇṇāl pa'si kāṇpān āyiṇum s'eyyaṇka  
s'āṇṇōr paḷikkum viṇai.
657. Paḷimalain deydiya ākkattiṇ s'āṇṇōr  
kaḷinal kuravē talai.
658. Kaḍinda kaḍindurār s'eydārkkku avaitām  
muḍindālum pīlai tarum.
659. Aḷakkoṇḍa vellām aḷappōm : iḷappiṇum  
piṇpayakkum naṇṇā laṇai.
660. Calattāṇ poruḷseydu ēmārttal pa'suman  
kalattuḷṇiṇ peydirī iyaṇṇu.

## CHAPTER 66—ON PURITY IN ACTION

651. A man's friends bring prosperity to him ; but his good acts fetch him his wish.

652. That deed must always be discarded which does not promote virtue and produce fame.

653. Those who wish to become great must always avoid deeds which darken the lustre of their reputation.

654. Even adversity does not prompt men of unswerving purity to do mean things.

655. Desist from deeds which you may regret later ; but if you once happen to do such a deed, repeat it not.

656. Though you find your mother starving, do not do anything which will be condemned by the great.

657. Better the poverty adopted by the great than the wealth resulting from sin.

658. Those who do knowingly forbidden things will suffer in the end, although they may succeed in doing them.

659. What is secured by causing tears to others will be lost with tears. But good deeds will result in good later.

660. A minister who promotes his king's resources by fraud is like one who tries to store up water in a pot of unburnt clay.

## CHAPTER 67—VINAIT TIṬPAM

661. Vinaittiṭpam eṇṇpadu oruvaṇ maṇattiṭpam  
maṇṇaiya ellām piṇa.
662. Ūṇorāl uṇṇapiṇ olkāmai ivviraṇḍiṇ  
āṇṇpar āyṇḍavar kōl.
663. Kaḍaikkōṭṭac ceytakkatu āṇmai iḍaikkōṭṭiṇ  
eṇṇā viḷumam tarum.
664. S'ollutal yārkkum eḷitu : ariyavām  
s'olliya vaṇṇaṇi ceyal.
665. Viṇeydi māṇḍār viṇaittiṭpam vēṇḍaṇkaṇ  
ūṇeydi ullap paḍum.
666. Eṇṇiya eṇṇiyāṇku eytupa eṇṇiyār  
tiṇṇiyar ākap peṇiṇ.
667. Uruvukaṇḍu ellāmai vēṇḍum : uruḷperumtērkkū  
accāṇi aṇṇār uḍaittu.
668. Kalangādu kaṇḍa viṇaikkaṇ tuḷangādu  
tūkkan kaḍindu s'eyal.
669. Tuṇbam uṇavarinṇum s'eyka, tuṇivārṇi  
iṇbam payakkum viṇai.
670. Eṇaittiṭpam eytiyak kaṇṇum viṇaittiṭpam  
vēṇḍārai vēṇḍadu ulaku.

## CHAPTER 67—ON RESOLUTENESS

661. Determination in action is one's resolution. All others are nothing.

662. Ministers versed in lore will not do unprofitable deeds, and if they do, they will not regret it.

663. A clever minister publishes a deed after its completion; if it becomes public in the intermediate stage, it will end in trouble.

664. It is easy for one to say, but it is difficult to do it in the said manner.

665. The resolution of a thoughtful and good minister in strengthening his monarch will earn all praise.

666. Firm of purpose, ministers carry out their resolution.

667. Do not despise one for lack of personality. Does not the little nail of the chariot keep the wheel going?

668. What you have clearly decided to do, do it without hesitation and delay.

669. Be resolute in deed which ends in happiness, though troublesome at the beginning.

670. The world will not esteem him who has no determined will, notwithstanding his other strong virtues.

## CHAPTER 68—VINAIŚEYAL VAKAI

671. Sūlcci muḍivu tuṇiveytal attuṇivu  
tālcciyuḷ tangutal titu.
672. Tūnguka tūngic ceyarṇāla : tūngaṛka  
tūngātu ſeyyum viṇai.
673. Ollumvāy ellām viṇainanṇē : ollākkāl  
ſellumvāy nōkkic ceyal.
674. Viṇaipakai yeṇṇiraṇḍiṇ eccam niṇaiyunkāl  
tiyeccam pōlat teṇum.
675. Poruḷkaruvi kālam viṇaiyiḍaṇoḍu aintum  
iruḷtira eṇṇic ceyal.
676. Muḍivum iḍaiyūṇum muṇṇiyāngu eydum  
paḍupayaṇum pārttuc ceyal.
677. Œeyviṇai ſeyvāṇ ſeyalmuṇai avviṇai  
ullaṇivāṇ ullān koḷal.
678. Viṇaiyāṇ viṇaiyākkik kōḍal naṇaikavuḷ  
yāṇaiyāl yānaiyāt taṇṇu.
679. Naṇṇārkkku nalla ſeyaliṇ viraintatē  
oṇṇārai yottik koḷal.
680. Uṇaiśiṇiyār ulṇaḍungal aṇṇik kuṇaipeṇiṇ  
koḷvar periyāṇ paṇindu.

## CHAPTER 68—ON THE MEANS OF ACTION

671. Decision is the result of deliberation. It is harmful to rest it low.

672. Delay such things as call for delay. But never delay that which cannot be delayed.

673. Achieve a thing wherever possible ; if it were not possible adopt a cautious policy.

674. An unfinished deed and an unfinished fight will like a half extinguished fire, cause ultimate harm.

675. Do a thing after carefully deliberating on five things : resources, means, the time, the nature of the deed, and the place.

676. In doing a thing, weigh deeply your aim, the hindrances and the final gain thereof.

677. The manner in which a thing should be done is to be determined after consulting an expert.

678. Use one act to achieve another just as one wild elephant is used to capture another.

679. It is much more urgent to secure the alliance of one's enemies, than to do good to one's friends.

680. Fearing that their weak king may quake with fear, ministers will bow before superior kings and accept their terms.



## CHAPTER 69—TŪTU

681. Anpuḍaimai āṇṇa kuḍippiṇattal vēndavām  
paṇpuḍaimai tūturaippāṇ paṇpu.
682. Anbaṇivu āṇynda s'olvaṇmai tūturaippārkkku  
iṇṇi yamaiyāta mūṇṇu.
683. Nūlāruḷ nūvallaṇ ākutaḷ vēlāruḷ  
veṇṇi viṇaiyuraippāṇ paṇpu.
684. Aṇivuruva āṇynta kalvi im mūṇṇaṇ  
s'eṇivuḍaiyāṇ s'elka viṇaikku.
685. Tokac collit tūvāta nīkki nakaccolli  
naṇṇi payappadām tūtu.
686. Kaṇṇuṇṇaṇ aṇjāṇ s'elaccollik kālattāl  
takkadu aṇivatām tūtu.
687. Kaḍaṇaṇindu kālam karudi iḍaṇaṇindu  
eṇṇi uraippāṇ talai.
688. Tūymai tuṇaimai tuṇivuḍaimai immūṇṇiṇ  
vāymai vaḷiyurappāṇ paṇpu.
689. Viḍumārṇam vēndārkkku uraippāṇ vaḍumārṇam  
vāys'ōrā vaṇka ṇavaṇ.
690. Iṇuti payappiṇum eṇjādu iṇaivaṇku  
uṇuti payappadām tūtu.

## CHAPTER 69—ON EMBASSY

681. The characteristics of an ambassador are loveability, noble birth and other qualities which evoke the monarch's respect.

682. Love, wisdom, ability to talk with full knowledge, are the three indispensable qualities of an ambassador.

683. A skilful ambassador who wishes to gain his mission among other monarchs wielding the spear must be more learned than the learned.

684. Only those who have wisdom, personality and mature scholarship must be sent on a mission.

685. A good ambassador is he who can talk cogently and sweetly and who is not offensive even in saying things that are disagreeable.

686. The envoy must be learned, fearless, persuasive and expedient.

687. The best envoy states his case convincingly knowing his duty at the proper time and place.

688. The qualifications of a true envoy are morality, loyalty to his monarch and courage.

689. He who does not falter even when faced with personal danger is fit to deliver his king's message.

690. A true envoy delivers his message even at the risk of death,

## CHAPTER 70—MANNARAIC CĒRNDOLUKAL

691. Akalādu aṇukādu tikkāyvār pōlka  
ikalvēndarc cērndoluku vār.
692. Mannar viḷaipa viḷaiyāmai manṇarāṇ  
manṇiya ākkam tarum.
693. Pōṟṟiṇ ariyavai pōṟṟal : kaḍuttapiṇ  
tēṟṟutal yārkkum aritu.
694. Sēviccollum sērnda nakaiyum avittolukal  
āṇṇa periyār akattu.
695. Epporulum ōrār toḍarār maṟṟu apporulai  
vittakkāl kēṭka maṟai.
696. Kuṟippaṟindu kālan karudi veṟuppila  
vēṇḍupa vēṭpac colal.
697. Vēṭṭaṇa s'olli vinaiyila eṇṇāṇṇum  
kēṭṭiṇuṇi collā viḍal.
698. Ilaiyar iṇamuraiyar eṇṇikalār niṇṇa  
oliyōḍu oluḷap paḍum.
699. Kolappaṭṭēm eṇṇeṇṇik kollāta sēyyār  
tulakkaṟṟa kāṭci yavar.
700. Paḷaiyam eṇakkarudip paṇṇalla sēyyum  
keḷutakaimai kēḍu tarum,

## CHAPTER 70—ON CO-OPERATION WITH KING

691. Those who personally serve the monarch do not go too near him or too far away from him, like those who warm themselves by the fire side.

692. Not to covet those things which are desired by the monarch produce lasting wealth.

693. To save himself a minister must avoid gross faults, for it is difficult to please, once being found fault with.

694. In the presence of the great avoid whispering and smiling.

695. Let not the minister lend ear to the king's secret or be inquisitive to know it. But let him listen to it when the king reveals it.

696. Watch the mood of the monarch. Talk to him pleasantly and inoffensively.

697. Speak desirable things though unasked, but abstain from profitless talk although solicited by him.

698. Do not disrespect a king on the ground of age or kinship, but behave as befits his royalty.

699. Men of high intelligence, respected by a king will not indulge in things revolting to him.

700. To take liberty under the cover of old acquaintance and do unwanted things is to court ill,

## CHAPTER 71—KURIPPARIṬAL

701. Kūrāmai nōkkik kuṟippaṟivāṇ eññāṇṟum  
mārāṇṟir vaiyakku aṇi.
702. Aiyap paḍā adu akattatu uṇarvāṇait  
deyvattōḍu oppak koḷal.
703. Kuṟippiṇ kuṟippuṇar vārai uṟuppiṇuḷ  
yādu koḍuttum koḷal.
704. Kuṟittadu kūrāmaik koḷvārōḍu ēṇai  
uṟuppōr aṇaiyarāl vēṇu.
705. Kuṟippiṇ kuṟippuṇarā vāyiṇ uṟuppiṇuḷ  
enna payattavō kaṇ.
706. Aḍuttatu kāṭṭum paḷingupōḷ neñjam  
kaḍuttatu kāṭṭum mukam.
707. Mukattiṇ mudukkuṟaindadu uṇḍō uvappiṇum  
kāyiṇun tāṇmun tuṟum.
708. Mukanōkki niṟka aṇaiyum akanōkki  
uṟṟadu uṇarvārp peṇin.
709. Pakaimaiyum kēṇmaiṇum kaṇṇuraikkum kaṇṇiṇ  
vakaimai yuṇarvārp peṇin.
710. Nuṇṇiyam eṇpār aḷakkunkōḷ kāṇunkāl  
kaṇṇallatu illai piṟa,

## CHAPTER 71—ON READING ONE'S INTENTIONS

701. He who is able to divine one's hidden intentions is a jewel among men on this sea-girt earth.

702. He who would speak out fearlessly what he feels will be regarded equal to God.

703. The king at any cost should secure among his associates one who can discover by intuition another's unexpressed thoughts.

704. Those who are able to discover unexpressed thoughts may be deemed superior to other's service.

705. *Of what avail is the eye, among the organs of sense, if it does not note another's intentions?*

706. Like a mirror that reflects what is near it, the face will show what passes in the mind.

707. Is there anything more expressive than the face which is an index as well as agony?

708. If you come across one, who can read your face, study one's face as one does yours.

709. The eye proclaims friendliness and hostility to one who can read the message of the eyes.

710. There is no other measuring rod, used by intelligent ministers than the monarch's eye.

## CHAPTER 72—AVAIYARĪTAL

711. Avaiyaṛiṇ dārāyṇdu s'olluka : s'ollin  
tokaiyaṛinda tūymai yavari.
712. Iḍaiterindu naṅkuṇarṇdu s'olluka s'ollin  
naḍaiterinda naṅmai yavar.
713. Avaiyaṛiyār s'ollalmēr kolpavar s'ollin  
vakaiyaṛiyār : vallatūṁ il.
714. Oḷiyārmuṇ oḷiyar ātal : veḷiyārmuṇ  
vāṇs'utai vaṇṇan koḷal.
715. Naṇṇeṇṇa vaṇṇuḷḷum naṇṇē muduvaruḷ  
mundu kiḷavāc ceṇivu.
716. Āṇṇiṇ nilaitaḷarn daṇṇē viyaṇṇulam  
ēṇṇuṇarvār muṇṇar iḷukku.
717. Kaṇṇaṇḍār kalvi viḷangum kaṣaḍaṇac  
coṇṇerital vallār akattu.
718. Uṇarva duḍaiyārmuṇ s'ollal vaḷarvataṇ  
pāttiyuḷ nīrs'orin daṇṇu.
719. Pullavaiyuḷ poḇcāntum s'ollaṇka nallavaiyuḷ  
naṅku s'eḷaccolḷu vār.
720. Ankaṇattuḷ ukka amiḷtaṇṇāḷ tamkaṇattar  
allārmuṇ kōṭṭi koḷal.

## CHAPTER 72—ON KNOWING THE ASSEMBLY

711. Men should weigh their words in speaking when addressing an audience.

712. Good people who know the value of the language they employ, must speak noting how their words are received.

713. The learning of those who speak without taking into consideration the assembly addressed or ignorant of the art of speaking can be of no use to them.

714. Before brilliant people be brilliant; before plain people be as plain as white chalk.

715. The humility to maintain silence before superiors is the best of all good qualities.

716. To be censured by an assembly of the learned wise is like losing one's balance while on the road to salvation.

717. The scholarship of the learned shines brilliantly before those who can appreciate faultless speech.

718. Speaking before the wise is like feeding crops with water.

719. Those who say good things before a good assembly should not even in forgetfulness say the same before the illiterate.

720. Entering an assembly of men of unequal respectability will be like pouring nectar in an unclean courtyard.



## CHAPTER 73—AVAIYAṆJĀMAI

721. Vakaiyaṇḍu vallavai vāysōrār s'olliṇ  
tokaiyaṇḍa tūymai yavar.
722. Kaṇṇārul kaṇṇār eṇappaḍuvar kaṇṇārmuṇ  
kaṇṇa s'elaccollu vār.
723. Pakaiyakattuc cāvār eḷiyar : ariyar  
avaiyakattu aṇṇiā tavar.
724. Kaṇṇārmuṇ kaṇṇa s'elaccollit tānkaṇṇa  
mikkāruḷ mikka koḷal.
725. Āṇṇiṇ aḷavaṇḍu kaṇka : avaiyaṇṇiā  
māṇṇam koḍuttar poruṭṭu.
726. Vāloḍeṇ vaṇkaṇṇar allārkkku nūloḍeṇ  
nuṇṇavai aṇṇi pavarckku.
727. Pakaiyakattup pēḍikai olvāl avaiyakattu  
aṇṇumavaṇ kaṇṇa nūl.
728. Pallavai kaṇṇum payamilarē nallavaiyuḷ  
naṇku s'elaccollā tār.
729. Kallāta variṇ kaḍaiyeṇba kaṇṇaṇḍu  
nallār avaiyaṇṇi vār.
730. Ulareṇiṇum illāroḍu oppar kaḷaṇaṇṇiḷ  
kaṇṇa s'elaccollā tār.

## CHAPTER 73—NOT TO BE AFRAID OF ASSEMBLY

721. The expert in the art of speaking will not flounder, addressing an assembly of the learned.

722. Those will be deemed foremost among the learned, who can speak learned things acceptable to the learned.

723. Many die in the field of battle. But few are those who can fear fools addressing an assembly.

724. Speak to the learned what you have learnt, and receive from them much that you have to learn.

725. Understand the full scope of learning and learn, so that you may, without fear, reply effectively in an assembly.

726. Of what use is the sword for the unvaliant? Likewise of what use is learning for the timid to face an assembly?

727. The learning of one afraid of an assembly is like the shining sword in the hands of an eunuch in a battle-field.

728. Vain is the versed learning of one who cannot address with profit a learned assembly.

729. The learned who are afraid of a good assembly will be regarded as worse than the illiterate.

730. Dead though alive are those who are afraid to address an assembly on what they have learnt.

## CHAPTER 74—NĀḌU

731. Taḷḷā viḷaiyuḷum takkārum tāḷvilāc  
celvarum s'ērvatu nāḍu.
732. Perumporuḷāl peṭṭakka tāki arunkēṭṭāl  
āṟṟa viḷaivadu nāḍu.
733. Poṟaiyorungu mēlvarunkāl tāngi iṟaivaṟku  
iṟaiyorungu nērvatu nāḍu.
734. Uṟupaṣ'iyum ōvāp piṇiyum s'eṟupakaiyum  
s'ērā diyalvadu nāḍu.
735. Palkuḷuvum pāl'seyyum uṭpakaiyum vēndalaikkum  
kolkuṟumbum illatu nāḍu.
736. Kēḍariyāk keṭṭa iḍattum vaḷankuṇṟā  
nāḍenpa nāṭṭiṇ talai.
737. Irupuṇalum vāynda malaiyum varupuṇalum  
vallaraṇum nāṭṭiṟku uṟuppu.
738. Piṇiyiṇmai s'elvam viḷaivuṇbam ēmam  
aṇiyenba nāṭṭiṟkuiv vaiṇdu.
739. Nāḍenba nāḍā vaḷattana : nāḍalla  
nāḍa vaḷantaru nāḍu.
740. Āṅkamai veytiyak kaṇṇum payamiṇṟē  
vēṇdamai illāta nāḍu.

## CHAPTER 74—ON THE KINGDOM

731. That is a kingdom which has undiminishing produce, righteous people and fadeless riches.

732. That is a kingdom which has boundless wealth coveted for by other nations and has imperishable fertile resources.

733. That alone is a kingdom which accommodates immigrants and whose king receives taxes willingly paid.

734. That is a kingdom where excessive hunger, incurable diseases and destructive enemies are absent.

735. That is a kingdom where there are not many (disloyal) associations, destructive internal dissensions and disturbing murderous chieftains.

736. That is the top kingdom which is not harassed by an enemy, and which even if harassed does not experience want.

737. Surface and subsoil water, well situated hills from which flow waters and an invincible fort are the limbs of a kingdom.

738. Five are the ornaments of a kingdom—absence of disease, wealth, fertility, happiness and security.

739. That is a kingdom which has rich natural resources. That is no kingdom which yields wealth by toil.

740. Vain is the kingdom which may have all the excellence except harmony between the ruler and the ruled.

## CHAPTER 75—ARAṆ

741. Āṟṟu pavarkkum araṇporuḷ aṟjittan  
pōṟṟu pavarkkum poruḷ.
742. Maṇinirum maṇṇum malaiyum aṇiniḷal  
kādum uḍaiyadu araṇ.
743. Uyarvu akalam tiṇmai arumaiin nāṇkiṇ  
amaivaraṇ eṇṟuraikkum nūl.
744. S'irukāppiṇ pēriḍatta tāki uṟupakai-  
ṭkkam aḷippadu araṇ.
745. Koḷaṟkaritāyk koṇḍakūḷt tāki akattār  
nilaikku eḷitām nīradu araṇ.
746. Ellāp poruḷum uḍaittāy iḍattutavum  
nalāl uḍaiyadu araṇ.
747. Muṟṟiyum muṟṟādu eṇindum aṟaippaḍuttum  
paṟṟaṟku ariyadu araṇ.
748. Muṟṟāṟṟi muṟṟi yavaraiyum paṟṟāṟṟip  
paṟṟiyār velvadu araṇ.
749. Muṇaimukattu māṟṟalar s'āya viṇaimukattu  
viṟeydi māṇḍadu araṇ.
750. Eṇaimāṭciṭ tākiyak kaṇṇum viṇaimāṭci  
illārkaṇ illadu araṇ.

## CHAPTER 75—ON FORTRESS

741. A fortress is important alike to a conquering foe and a timid defender.

742. It is a fortress which has sparkling water, open spaces, hills and cool and shady forests round.

743. Treatises on fortification state that the walls of a stronghold should be lofty, broad, strong and inaccessible.

744. A fortress which has a name as a natural defence cools the heat of the attacking foe.

745. A good fortress is that which is inaccessible, is sufficiently provided and is easily defensible from within.

746. A fortress shall have all things needed by its residents including capable warriors.

747. A good fortress cannot be besieged or taken by storm or be undermined.

748. The inmates of a good fortress can defend themselves even when besieged on all sides.

749. That fortress is famous which makes it possible for its defenders to destroy the besiegers even at the outset.

750. Of what use are these barriers of defence to a stronghold if it possesses no men of valour.

## CHAPTER 76—PORUḻ SEYAL VAKAI

751. Poruḻal lavaraip poruḻākac ceyyum  
poruḻalladu illai poruḻ.
752. Illārai ellārum elluvar ; selvarai  
yellārum seyvar siṟappu.
753. Poruḻennum poyyā viḷakkam iruḻarukkum  
enṇiya tēyattuc ceṇṇu.
754. Araṇṇum iṇbamum iṇum tiṇaṇṇindu  
titiṇṇi vanda poruḻ.
755. Aruḻoḍum aṇboḍum vārāp poruḻākkam  
pullār puraḻa viḍal.
756. Uṇuporuḻum ulku poruḻuntaṇ onṇārt  
teṇuporuḻum vēndaṇ poruḻ.
757. Aruḻennum aṇbiṇ kuḻavi poruḻennum  
selvac ceviliyāl uṇḍu.
758. Kuṇṇṇēri yāṇaippōr kaṇḍaṇṇāl taṇkaiṭṭonṇu  
uṇḍākac ceyvāṇ viṇai.
759. Seyka poruḻaic : ceṇunar seṇukkaṇṇukkum  
ehku adaṇṇi kūriya dil.
760. Onṇporuḻ kāḷppa iyaṇṇiyārkkku enṇporuḻ  
ēṇai iraṇḍum orunkuṇṇu.

## CHAPTER 76—ON ACQUISITION OF WEALTH

751. There is nothing else than riches that make insignificant men prominent. ,

752. All will despise the poor; all will accord honour to the wealthy.

753. The faultless lamp of riches will dispel the darkness (of trouble) in any country to which it is taken.

754. The wealth accumulated justly and without sin will confer virtue and happiness.

755. Let not the king accept the wealth not acquired through mercy and love.

756. Unclaimed wealth, tolls and tributes by the subdued chieftains are the king's property.

757. What is mercy, but the child of love? What is wealth, but the nurse of mercy?

758. The deeds of the wealthy are like elephant fights witnessed from a hill.

759. Store up wealth; no other weapon is sharper than that to destroy the enemy's pride.

760. Amass wealth by lawful means; the other two (virtue and happiness) will follow.



## CHAPTER 77—PADAI MĀṬCI

761. Uṟuppa<sup>ma</sup>indu ūrua<sup>n</sup>ja velpa<sup>da</sup>i vēnda<sup>n</sup>  
veṟukkaiyu<sup>ḷ</sup> ellā<sup>n</sup> talai.
762. Ulaivi<sup>ḍ</sup>attu ūrua<sup>n</sup>jā va<sup>n</sup>ka<sup>n</sup> tolaivi<sup>ḍ</sup>attut  
tolpa<sup>ḍ</sup>aikku allā<sup>ḷ</sup> aritu.
763. Olittakkā<sup>ḷ</sup> en<sup>n</sup>ām uvari elippakai  
nākam uyirppak keḍum.
764. Alivi<sup>n</sup>ṟu aṟaipōkā tāki va<sup>ḷ</sup>ivanda  
va<sup>n</sup>ka<sup>n</sup> aduvē pa<sup>ḍ</sup>ai.
765. Kūṟṟu<sup>ḍ</sup>an<sup>n</sup>ru mēlvarin<sup>u</sup>m kūḍi etirni<sup>ṟ</sup>kum  
āṟṟal aduvē pa<sup>ḍ</sup>ai.
766. Maṟammā<sup>n</sup>am māṇḍa va<sup>ḷ</sup>iccelavu tēṟṟam  
e<sup>n</sup>anā<sup>n</sup>kē ēmam pa<sup>ḍ</sup>aikku.
767. Tārtāngic celvatu tā<sup>n</sup>ai: talaivanda  
pōrtāngun ta<sup>n</sup>mai a<sup>n</sup>indu.
768. Aḍaltakaiyum āṟṟalum ille<sup>n</sup>in<sup>u</sup>m tā<sup>n</sup>ai  
pa<sup>ḍ</sup>aittakaiyā<sup>ḷ</sup> pāḍu peṟum.
769. S'irumaiyum s'e<sup>ḷ</sup>lāt tu<sup>n</sup>iyum vaṟumaiyum  
illāyi<sup>n</sup> vellum pa<sup>ḍ</sup>ai.
770. Nilaimakka<sup>ḷ</sup> s'āla uḍaitte<sup>n</sup>in<sup>u</sup>m tā<sup>n</sup>ai  
talaimakka<sup>ḷ</sup> ilva<sup>ḷ</sup>i il.

## CHAPTER 77—ON THE VALUE OF AN ARMY

761. A well-equipped and fearlessly conquering army is the foremost wealth of a king.

762. The heroic valour of rallying round the king even in adversity is peculiar to hereditary force, and not to others.

763. The hiss of a cobra stills for ever an army of rats as vast as the ocean.

764. It is a heroic force that is hereditary, undiminished in powers and not undermined by the enemy.

765. A valiant army faces courageously the advancing foe even when led by the God of Death.

766. Heroism, honour, tried policy and fidelity to the king, these four are an army's shelter.

767. That alone is an army which understands the enemy's tactics, and fearlessly advances.

768. An army by mere show can achieve distinction though it may lack bold advance or even self-protection.

769. It is a winning army which has neither littleness, nor irremoveable bitterness and poverty.

770. Of what avail is the army of heroic warriors if there be no general to guide them?

## CHAPTER 78—PAḌAIC CERUKKU

771. Enaimuṇ nillaṇmiṇ tevvir! palareṇai  
muniṇṇu kalṇiṇ ṇavar.
772. Kāṇa muyaleyta ambiṇil yāṇai  
piḷaitta vēl ēndal iṇitu.
773. Pērāṇmai eṇpa taṇkaṇ: oṇ ṇuṇṇakkāl  
ūrāṇmai maṇṇatan eḥku.
774. Kaivēl kaliṇṇoḍu pōkki varupavaṇ  
meyvēl paṇiyā nakum.
775. Viḷittakaṇ vēlkoṇ ḍeṇiya aḷittu imaippin  
ōṇṇaṇṇō vaṇkaṇa varkku.
776. Viḷuppuṇ paḍātanāl ellām vaḷukkiṇul  
vaikkuntaṇ nālai yeḍuttu.
777. Sulaḷum iṣaivēṇḍi vēṇḍā uyirār  
kaḷalyāppuk kārikai nīrttu.
778. Uṇiṇuyir aṇṇā maṇavar iṇaivaṇ  
s'eṇiṇuṇṇiṇ kuṇṇal ilar.
779. Iḷaitta dikavāmaic cāvārai yārē  
piḷaitta doṇukkiṇ pavar.
780. Purandārkaṇ nīrmalkac cākaṇṇiṇ s'akkādu  
irandukōḷ takka duḍaittu.

## CHAPTER 78—ON COURAGE OF THE ARMY

771. O, Enemies! Do not stand in front of our Lord; for many who stood before him are now standing as hero-stones.

772. Better to bear the spear hurled against an elephant, though it misses its aim, than the arrow aimed against a hare in the forest.

773. Fearlessness is a manly virtue; but in distress, mercy is its keen edge.

774. The warrior who hurls his spear against an advancing elephant enjoys to pull it from his body.

775. If the fierce look (of a warrior) winks at a dart aimed at him, it is tantamount to a retreat.

776. Reflecting on the days past, a hero regards those days vain in which he has not received a wound.

777. The anklet is a fitting adornment to warriors who fight fearless of life for a world-wide reputation.

778. Warriors unmindful of their lives in battle will not be daunted even by the wrath of their obstructing monarch.

779. Who can find fault with those (soldiers) who will lay down their lives to fulfil their vow?

780. Ye! Soldiers, endeavour to earn a death of glory which will move your chief to tears.

## CHAPTER 79—NAṬṬU

781. Sēyarkariya yāvula naṭṭin : atupōl  
viṇaikkariya yāvula kāppu.
782. Niṇainīra nīravār kēṇmai piṇaimatip  
piṇnīra pēdaiyār naṭṭu.
783. Naviltoṇum nūlnayam pōlum payiltoṇum  
paṇbuḍai yālar toḍarpu.
784. Nakutaṇ poruṭṭaṇṇu naṭṭal : mikutikkaṇ  
mērcēṇ ṇiḍittar poruṭṭu.
785. Puṇarcci paḷakutal vēṇḍā : uṇarccitāṇ  
naṭṭpān kiḷamai tarum.
786. Mukanaka naṭṭpatu naṭṭpaṇṇu : neṇjattu  
akanaka naṭṭpatu naṭṭu.
787. Aḷiviṇ avainīkki āṇuuyttu aḷiviṇkaṇ  
allal ulappatām naṭṭu.
788. Uḍukkai iḷandavaṇ kaipōla āṇkē  
iḍukkaṇ kaḷaivatām naṭṭu.
789. Naṭṭirku viṇṇirukkai yāteṇil koṭṭu iṇṇi  
ollumvāy uṇṇum nilai.
790. Iṇaiyar ivaremakku iṇṇamyām eṇṇu  
puṇaiyiṇum pulleṇṇum naṭṭu.

## CHAPTER 79—ON FRIENDSHIP

781. What is there more important than an ally; and what is more helpful than securing his aid.

782. The friendship of the wise resembles the waxing crescent; the friendship of the unwise fades away like the waning moon.

783. Even as good literature enraptures its reader the attachment of good men increases a king's happiness.

784. Friendship is made not for pleasure but it is a corrective to him who errs on the other side.

785. Friendship is not cultivated by mere acquaintance. It is the harmony that cements the bond of friendship.

786. Smile is no index for friendship. Real friendship makes the heart also smile.

787. Friendship prevents harmful deeds being committed and does beneficial things sharing the other's misfortunes.

788. Friendship removes suffering even as promptly as the hand which clutches the slipping garment.

789. If one asks where friendship abides, it lies in timely aid.

790. Even one may say, "These are my friends; I am deeply attached to them". Yet, it may be insignificant friendship.

## CHAPTER 80—NAṬPĀRĀYTAL

791. Nāḍātu naṭṭaliṟ kēḍillai ; naṭṭapin  
viḍillai naṭpāl pavarkku.
792. Āyndāyndu kollātāṇ kēṇmai kaḍaimuṟai  
tānsān tuyaram tarum.
793. Guṇaṇum kuḍimaiyum kuṟṟamum kuṟṟā  
iṇaṇum aṟindu yākka naṭpu.
794. Kuḍippiṟandu taṇkaṇ paḷināṇu vāṇaik  
koḍuttum koḷal vēṇḍum naṭpu.
795. Aḷaccolli alladu iḍittu vaḷakkariya  
vallārnaṭpu āyndu koḷal.
796. Kēṭṭiṇum uṇḍōr uṟuti ; kiḷaiṇarai  
niṭṭi yaḷappadōr kōl.
797. Ūdiyam eṇpadu oruvaṟkup pēdaiyār  
kēṇmai orḷi viḍal.
798. Uḷḷaṟka uḷḷam s'irukuva : kollāṟka  
allaṟkaṇ āṟṟaṟuppār naṭpu.
799. Keḍunkālaik kaiviḍuvār kēṇmai aḍunkālai  
uḷḷiṇum uḷḷai cuḍum.
800. Maruvuka mās'aṟṟār kēṇmai ; oṇṟu ittum  
oruvuka oppilār naṭpu,

## CHAPTER 80—ON TRUE FRIENDSHIP

791. Nothing causes greater harm than the indiscriminate choice of friends ; for one cannot give up one's chosen friends.

792. The friendship entered into without repeated tests causes grief till the end of one's life.

793. Make friends with one after knowing one's character, ancestry, defects and one's great associates.

794. Even by paying a price secure the friendship of one of noble family who fears a blot on his character.

795. Make after proper test friendship with the wise who make you weep for a crime and chastise when you err.

796. Adversity has its uses, for it is the touchstone that tries the genuine friend.

797. One must regard it as a windfall if one is able to shake off unwise friends.

798. Refrain from doing things which make your heart shrink. Likewise avoid friends who desert you in adversity.

799. Friendship of those who fall off in adversity continues to rankle in your heart of hearts till your death.

800. Count the friendship of the faultless and release yourself even at a price from friends not of approved conduct,



## CHAPTER 81—PALAMAI

801. Palamai yeṇappaḍuvadu yādeṇiṇ yādum  
kiḷamaiyaik kiḷndiḍā naṭpu.
802. Naṭpiṛku uṟuppuḷ keḷutakaimai ; maṟṟataṟku  
uppuātal s'āṇṟōr kaḍaṇ.
803. Paḷakiya naṭpevaṇ s'eyyum keḷutakaimai  
s'eytāṅku amaiyāk kaḍai.
804. Viḷaitagaiyāṇ vēṇḍi yiruppar keḷutakaiyāl  
keḷātu naṭṭār s'eyiṇ.
805. Pēdaimai oṇṟō perunkilamai eṇṟuṇarka  
nōtakka naṭṭār s'eyiṇ.
806. Ellaikkaṇ niṇṟār tuṟavār tolaiviḍattum  
tollaikkaṇ niṇṟār toḍarpu.
807. Aḷivanda s'eyyiṇum aṇbuaṟār aṇbiṇ  
vaḷivanda kēṇmai yavar.
808. Keḷiḷukkam keḷāk keḷutakaimai vallārkkku  
nāḷiḷukkam nāṭṭar s'eyiṇ.
809. Keḍāa vaḷivanda kēṇmaiṟ kēṇmai  
viḍāar viḷaiyum ulaku.
810. Viḷaiyār viḷaiyap paḍupa paḷaiyārkaṇ  
paṇbiṇ talaippiriyā tār,

## CHAPTER 81—ON OLD FRIENDSHIP

801. What is old friendship? It is that which willingly submits to friendly interferences.

802. The soul of friendship is perfect freedom. To be of cheer in friendly interference is the duty of the wise.

803. What use is old friendship if one's intimacy does not approve of one's acts?

804. If friends voluntarily do their duty through intimacy the wise accept it with approval.

805. If a friend acts contrary to one's wishes, treat it as not due to ignorance but to intimacy.

806. Old friends may do harm but it is the quality of friendship not to abandon them.

807. Old and loving friends, even when betrayed do not break off in their love.

808. Intimacy is the refusal to hear about friend's faults. Noble friends smile that day when their friends commit faults.

809. The world applauds long established friends who do not forsake one another.

810. Even foes long for those who do not forsake their old and erring friends.

## CHAPTER 82—TĪNATPU

811. Parukuvār pōlinum paṇbilār kēṇmai  
perukaliṇ kuṇṇal initu.
812. Uṇṇaṭṭu aṇṇorūm oppilār kēṇmai  
peṇṇum ilappiṇum eṇ.
813. Uṇuvatu s'irtūkkum naṭpum peṇuvatu  
koḷvārum kaḷvarum nēr.
814. Amarakattu āṇṇaṇṇukkum kallāmā aṇṇār  
tamarin taṇimai talai.
815. Seyduēmañ cārāc ciṇiyavar puṇkēṇmai  
eytaliṇ eytāmai naṇṇu.
816. Pēdai perunkelī naṭpin aṇivuḍaiyār  
ēdiṇmai kōḍi uṇum.
817. Nakaivakaiyar ākiya naṭpin pakaivarāl  
pattaḍutta kōḍi uṇum.
818. Ollum karumam uḍaṇṇupavar kēṇmai  
sollāḍār sōra viḍal.
819. Kaṇaviṇum iṇṇātu maṇṇō viṇaivēṇu  
solvēṇu paṭṭār toḍarpu.
820. Eṇaittum kuṇukutal ōmpal maṇaikkēlī  
maṇṇil paḷippār toḍarpu.

## CHAPTER 82—ON BASE ALLIANCE

811. Let that kind of friendship diminish rather than increase if it is really pretentious and devoid of genuine feeling.

812. What does it matter whether we gain or lose the equal friendship of those who befriend if advantageous to them and betray if disadvantageous?

813. Those who value friendship for the gain thereof are only avaricious prostitutes and thieves.

814. Better solitude than the alliance of the wicked who fail like the unbroken steed its rider in the battlefield.

815. Better to abandon than contract the friendship of the lowly who do not aid you in adversity.

816. Very much more valuable is the hatred of the wise than the doting friendship of fools.

817. Ten thousand times better is the enmity of foes than the friendship which makes one a laughing stock.

818. Abandon without fuss friends who make a possible thing impossible.

819. The alliances of men whose words are different from their deeds afford no pleasure even in a dream.

820. Avoid the friendship however little, of those who befriend you at home but betray you in the assembly (public).

## CHAPTER 83—KŪDĀNATṬPU

821. Sīriḍan kāṇiṇ eritaṟkup paṭṭaḍai  
nērā nirantavaṟ naṭpu.
822. Inampōṇṟu inamallār kēṇmai makalir  
maṇampōla vēṟu paḍum.
823. Palanalla kaṟṟak kaḍaittum maṇamṇallar  
ākutal māṇārkkku aritu.
824. Mukattiṇ iṇiya nakāa akattiṇṇā  
vaṇṇjarai aṇṇjaṇ paḍum.
825. Maṇattiṇ amaiyā tavarai eṇaittonṟum  
sollināl tēraṟpāṟṟu aṇṟu.
826. Naṭṭārpōl nallavai sollinūm oṭṭārsol  
ollai yuṇarap paḍum.
827. S'olvaṇakkam oṇṇārkaṇ kollarka vilvaṇakkam  
tīṇku kuṟittamai yāṇ.
828. Toḷutakai yullum paḍaiyoḍungum ; oṇṇār  
aḷudakaṇ ṇīrum aṇṇaittu.
829. Mikacceydu tamel luvārai nakacceydu  
naṭṭiṇuḷ s'āppullaṟ pāṟṟu.
830. Pakainaṭpu āmkālam varunkāl mukam naṭṭu  
akanatṭpu orī viḍal.

## CHAPTER 83—ON FALSE ALLIANCE

821. Friendship of the wicked is but a pretext to stab you cunningly in an unwary mood.

822. Inconstant as the heart of a woman is the false friendship of seeming friends.

823. A wicked heart never mellows with learning.

824. Fear those who smile and smile but are villainy at heart.

825. It is impossible to convince those whose minds do not agree.

826. Of what avail are the friendly words of your foe ?

827. Do not trust the seeming humility of the enemy's speech for the bow bends only to do harm.

828. The folded hands of the enemy in an attitude of devotion, conceal a weapon. Likewise are his false tears.

829. Policy requires that hostility to a foe should be hidden under a smile.

830. When the enemy pretends alliance, receive him with outward smile and inward distrust.

## CHAPTER 84—PĒDAIMAI

831. Pēdaimai eṇbadonṇu yādeniṇ ēdankonḍu  
ūdiyam pōka vīḍal.
832. Pēdaimai yulellām pēdaimai kāḍanmai  
kaialla taṇkaṇ seyal.
833. Nāṇāmai nāḍāmai nāriṇmai yādonṇum  
pēṇāmai pēdai toḷil.
834. Ōdi uṇarndum piṇarkku uraittum tāṇaḍankāp  
pēdaiyiṇ pēdaiyār il.
835. Orumaic ceyalārṇum pēdai eḷumaiyum  
tāṇpukku aḷundum aḷaru.
836. Poypaḍum onṇō punaipūṇum kaiyaṇiyāp  
pēdai viṇaimēṇ koḷiṇ.
837. Ētilār ārat tamarpaś'ippar, pēdai  
peruñicelvam uṇrak kaḍai.
838. Maiyal oruvaṇ kaḷittuaṇṇāl pēdaitaṇ  
kaiyonṇu uḍaimai peṇiṇ.
839. Peritiṇidu pēdaiyār kēṇmai ; piriviṇkaṇ  
pīlai taruvatonṇu il.
840. Kaḷāakkāl paḷḷiyuḷ vaittaṇṇāl, sāṇṇōr  
kuḷāattup pēdai pukal.

## CHAPTER 84—ON STUPIDITY

831. Stupidity clings to the evil and lets slip the good.

832. The crown of stupidity is the desire to do evil.

833. Shamelessness, negligence, arrogance and giddiness mark the stupid.

834. Most stupid is the learned fool who remains disloyal to his own noble teaching.

835. Acts of folly done in one birth cause misery to him in seven more births to come.

836. The task undertaken by a foolish man is spoiled and also ruined.

837. Strangers and not relatives fatten on the unlimited wealth of a fool.

838. A fool that lives by a fortune is like a mad man in his drunken glee.

839. Verily sweet are the uses of fools' love. For nothing is lost in a separation.

840. A fool's entry into the assembly of the wise is like one's unclean foot on the bed.



## CHAPTER 85—PULLARIVĀNMAI

841. Aṟivṇmai iṇmaiyaḷ iṇmai : piṟitiṇmai  
iṇmaiya vaiyādu ulaku.
842. Aṟivilāṇ neṇḷu uvandu itaḷ piṟitiyādum  
illai : peṟuvān tavam.
843. Aṟivilār tāmtammaip piḷikkum piḷai  
s'eṟuvārkkun ceytal aṟitu.
844. Veṇmai yeṇappaḍuvadu yādeṇiṇ oṇmai  
uḍaiyamyām eṇṇum s'erukku.
845. Kallāda mēṟkoṇ ḍoḷukal ka'saḍaṟa  
valladūm aiyān tarum.
846. Aṟṟam maṟaitalō pullaṟivu tamvayin  
kuṟṟam maṟaiyā vaḷi.
847. Arumaṟai s'ōrum aṟivilāṇ s'eyyum  
perumiṟai tāṇē taṇakku.
848. Ēvavum s'eykalāṇ tāṇteṟāṇ : avvuyir  
pōom aḷavumōr nōy.
849. Kāṇātāṇ kāṭṭuvān tāṇkāṇāṇ : kāṇātāṇ  
kaṇḍāṇām tāṇkaṇḍa āṟu.
850. Ulakattār uṇḍeṇṇpadu illeṇṇpāṇ vaiyattu  
alakaiyā vaikkaṇ paḍum.

## CHAPTER 85—ON IGNORANCE

841. Of all forms of poverty, poverty of intellect is the most serious ; other forms of poverty are not regarded serious by the world.

842. If a fool makes a gift with pleasure, it is due to the recipient's luck.

843. The unwise inflict upon themselves more harm than the enemies can think of.

844. Where does conceit dwell but in the immature mind ?

845. Pretension to knowledge beyond one's province makes men suspect the proficiency in one's own province.

846. What availeth one's garment if one's defects lie naked to the world ?

847. A learned fool doth harm to himself.

848. A fool neither listens to wise counsel nor exerts himself. He will be a plague to the world till his death.

849. He who seeks to enlighten a fool befools himself. For the conceited fool thinks that he knows everything.

850. He who is out of tune with the world is regarded a demon,

## CHAPTER 86—IKAL

851. Ikaleṇba, ellā uyirkkum pakaleṇṇum  
paṇṇiṇmai pāriṇkum nōy.
852. Pakalkarutip paṇṇā s'eyiṇum ikalkaruti  
iṇṇāsey yāmai talai.
853. Ikaṇṇum evvanōy nīkkiṇ tavalillāt  
tāvil viḷakkan tarum.
854. Iṇbattuḷ iṇbam payakkum ikaṇṇum  
tuṇbattuḷ tuṇban keḍiṇ.
855. Ikaledir s'āyndoḷuka vallārai yāre  
mikalūkkum taṇmai yavar.
856. Ikaḷiṇ mikaliṇidu eṇṇavaṇ vāḷkkai  
tavalum keḍalum naṇittu.
857. Mikalmēval meypporuḷ kāṇār ikaṇmēval  
iṇṇā aṇivi ṇavar.
858. Ikaḷiṇku etirs'āyital ākkam : ataṇai  
mikalūkkiṇ ūkkumān kēḍu.
859. Ikalkāṇān ākkam varunkāḷ ataṇai  
mikalkāṇum kēḍu taraṇku.
860. Ikaḷāṇām iṇṇāta vellām : nakalāṇām  
naṇṇayam eṇṇum s'erukku,

## CHAPTER 86—ON DISCORD

851. Hatred is a foul disease that brings discord among men.

852. What if one does us harm out of hatred? It is the height of wisdom to resist not evil.

853. He who is rid of the full disease of hatred crowns himself with eternal glory.

854. It is the joy of joys to bury hatred, the evil of all evils.

855. Can any one overcome him who has conquered hatred?

856. Swift ruin awaits one who delights in discord.

857. Those who nourish hatred will never see the triumphant light of truth.

858. To fight against hatred is to save one's soul; to harbour it is to court one's own ruin.

859. Freedom from hatred is the sign of one's prosperity. Presence of hatred foreshadows decline of one's fortune.

860. From love springs the proud joy of a righteous life.

## CHAPTER 87—PAKAI MĀṬCI

861. Valiyārkkū maṟēṟṟal ōmpuka : ōmpā  
meliyārmēl mēka pakai.
862. Aṇbilaṇ : āṇṟa tuṇaiyilaṇ : tāṇtuvvāṇ  
eṇpariyum ētilāṇ tuppū.
863. Aṇjum : aṟiyāṇ : amaivilaṇ : ikaḷāṇ  
taṇjam eliyaṇ pakaikku.
864. Nīṅgāṇ vekulī nīṟaiyilaṇ eṇṇiāṇṟum  
yāṅkaṇum yārkkum eḷitu.
865. Vaḷinōkkāṇ vāyppaṇa sēyyāṇ paḷinōkkāṇ  
paṇpilaṇ paṟṟāṟkkū iṇitu.
866. Kāṇāc ciṇattāṇ kaḷiperum kāmattāṇ  
pēṇāmai pēṇap paḍum.
867. Koḍuttun koḷalvēṇḍum maṇṟa aḍuttirundu  
māṇāta sēyvāṇ pakai.
868. Guṇaṇilaṇāyk kuṟṟam palavāyiṇ māṟṟāṟku  
iṇaṇilaṇām ēmāp puḍaittu.
869. Sēṟuvārkkuc cēṇikavā iṇbam aṟivilā  
aṇjum pakaivarp peṟiṇ.
870. Kallāṇ vekulūm sīṟuporūl eṇṇiāṇṟum  
ollāṇai ollātu oḷi.

## CHAPTER 87—ON ENMITY

861. Avoid hostility towards the powerful ; do not cease from hostility towards the weak.

862. One devoid of love has neither the strength nor support. How can he stem the tide of the advancing foe ?

863. He who is cowardly, ignorant, restless and niggardly, falls an easy prey to his enemy.

864. He who does not abstain from anger and has insufficient resources can be attacked by any one at any time.

865. He who does not walk in the right path or follow the rule, who is callous to public odium falls an easy victim to his enemies.

866. One can court the enmity of the blindly wrathful and the inordinately lustful.

867. It is good to get the enmity of one who is blind to one's purpose.

868. One who is void of virtue but full of vice invites the foe.

869. The cowardly and the foolish gladden the heart of the foe beyond measure.

870. Glory awaits one who does not exploit the ignorant.

## CHAPTER 88—PAKAIT TIRANTERITAL

871. Pakaiyennum paṇpi lataṇai oruvan  
nakaiyēyum vēṇḍarṇāṇ ṇaṇṇu.
872. Villēr uḷavar pakaikoḷiṇun koḷḷaṇka  
ṣollēr uḷavar pakai.
873. Ēmuṇ ṇavarinūm ēlai tamiyaṇāyp  
pallār pakaikoḷ pavaṇ.
874. Pakainaṭṭṭāk koṇḍoḷukum paṇbuḍaiyāḷaṇ  
takaimaikkaṇ tangiṇ ṇulaku.
875. Taṇṭuṇai iṇṇāl pakaiiraṇḍāl tāṇoruvaṇ  
iṇṭuṇaiyāk koḷkavaṇṇiṇ oṇṇu.
876. Teṇiṇum tēṇā viḍiṇum aḷiviṇkaṇ  
tērāṇ pakāaṇ viḍal.
877. Nōvaṇka nonda daṇiyārkkku : mēvaṇka  
meṇmai pakaivar akattu.
878. Vakaiyaṇindu taṇceytu taṇkāppa māyum  
pakaivarkaṇ paṭṭa ṣerukku.
879. Iḷaitāka muḷmaran koḷka : kaḷaiyunar  
kaikollum kālṭta iḍattu.
880. Uyirppa uḷarallar maṇṇa ṣeyirppavar  
ṣemmal sitaikkalā tāṇ,

CHAPTER 88—ON KNOWING THE ENEMY'S  
STRENGTH

871. One should not desire, even in a sportive mood, the evil known as enmity.

872. You may not fear the sword ; but beware of the pen.

873. One who incurs the wrath of the enemy is blinder than the mad.

874. The world is under the sway of one who has the art of converting an enemy into a friend.

875. One who has no ally but two adversaries must befriend one of them.

876. In a dark hour assume a neutral attitude either to your known enemy or to an unknown foe.

877. Whisper not your troubles to friends who cannot divine them ; betray not your weakness to your enemy.

878. Plan well your design and arm yourself with all the sinews of war.

879. Nip the thorn in the bud lest it should hurt the hands of those who seek to cut it when hardened into a tree.

880. He is one among the dead who fails to subdue his naughty foe.



## CHAPTER 89—UṬPAKAI

881. Niḷalnīrum iṇṇāta iṇṇā : tamarnīrum  
iṇṇāvām iṇṇā śeyiṇ.
882. Vālpōl pakaivarai aṇjaṛka ; aṇjuka  
kēlpōl pakaivar toṭarpu.
883. Uṭpakai yaṇjittaṛ kākka : ulaiviḍattu  
maṭpakaiyiṇ māṇat teṛum.
884. Maṇammāṇā uṭpakai tōṇṇiṇ iṇammāṇā  
ētam palavum tarum.
885. Uṇṇamuṇaiyāṇ uṭpakai tōṇṇiṇ iṇṇamuṇaiyāṇ  
ētam palavum tarum.
886. Oṇṇāmai oṇṇiyār kaṇpaḍiṇ eṇṇāṇṇum  
poṇṇāmai oṇṇal aritu.
887. Śeppiṇ puṇarccipōl kūḍiṇum kūḍātē  
uṭpakai uṇṇa kuḍi.
888. Aramporuta poṇpōlat tēyum uramporutu  
uṭpakai uṇṇa kuḍi.
889. Elpaka vanna śiṇumaittē yāyiṇum  
uṭpakai ullatām kēḍu.
890. Uḍampā ḍilātavar vāḷkkai kuḍankaruḷ  
pāmpōḍu uḍaṇṇuṇain taṇṇu.

## CHAPTER 89—INTERNAL FOES

881. Even shade and water, wholesome as they are, become pernicious where not needed ; our kith and kin likewise are.

882. Be not afraid of open enemies with drawn swords ; but beware of false friends.

883. Guard yourselves against your enemies from within. In your trying hour they will undermine your strength, like the potter's knife, cleaving the mind asunder.

884. The land is seething with dissensions when the foes from within, appear on the scene.

885. Many evils dark as death befall a king, when his own kith and kin sow dissensions in the land.

886. If kinsmen were to play to the traitor it would be difficult to escape death.

887. There will be no real union in a house divided. The apparent unity is like the appearance of the casket and the lid seen as one.

888. The family torn with internal dissensions dwindles in strength just like pure gold filed away by an iron file.

889. Internal hostility little as it is, like a tiny seed, hides within a mighty evil.

890. Dwelling among men of hidden hate is like dwelling in a hamlet which harbours a snake.

## CHAPTER 90—PERIYĀRAIP PĪLAİYĀMAI

891. <sup>u</sup>Āṟṟuvār āṟṟal ikaḷāmai pōṟṟuvār  
pōṟṟaluḷ ellān ṭalai.
892. Periyāraip pēṇā toḷukin periyārāl  
pēra iḍumpai tarum.;
893. Keḍalvēṇḍin kēḷātu seyka aṭalvēṇḍin  
āṟṟu pavarkaṇ ilukku.
894. Kūṟṟattai kaiyāl vilittarṟāl āṟṟuvārkkku  
āṟṟātār inṇā seyal.
895. Yāṇḍuccen ṟiyāṇḍum uḷarākār venduppin  
vēndu s'erappaṭ ṭavar.
896. Eriyāl s'uḍappaḍinum uyvuṇḍām : uyyār  
periyār pīlaittoḷuku vār.
897. Vakaimāṇḍa vāḷkkaiyum vāṇporuḷum enṇām  
takaimāṇḍa takkār ceṟin.
898. Kuṇṟannār kuṇṟa matippiṟ kuḍiyoḍu  
niṇṟannār māyvar nilattu.
899. Ēntiya koḷkaiyār s'irin iḍaimurindu  
vēndaṇum vēndu keḍum.
900. Iṟandamainta s'ārpuḍaiyār āyinum uyyār  
s'iṟandamainta s'irār s'eṟin.

## CHAPTER 90—NOT CENSURING THE GREAT

891. Not to offend the mighty is the crowning means of shielding one self.

892. Lack of reverence for the great results in endless troubles.

893. To pick a quarrel with the mighty is to court one's own ruin.

894. Behold the weak trying to do harm to the mighty. It is like beckoning unto death.

895. Where is the refuge for one who incurs the wrath of the mighty monarch?

896. There is just a chance of saving one self if one gets caught in a fire; but there is no hope for men who insult the great.

897. What avails one's proof of prosperity and mighty riches if one rouses the wrath of the great.

898. The fury of the sages like the lofty hills destroys the great race of pure men of stable fortune.

899. Even the Lord of Heaven will be humbled from his throne if he rouses the wrath of men of mighty penance.

900. Even kings of ancient renown perish before the wrath of the great.

## CHAPTER 91—PENVALIC CĒRAL

901. Maṇaiṇiṇaiṇār māṇṇṇaiṇ eytār: viṇaiṇiṇaiṇār  
vēṇḍāṇ poruḷum atu.
902. Peṇātu peṇṇiṇaiṇāṇ ākkam periyatōr  
nāṇāka nāṇut tarum.
903. Illālkaṇ tāḷnta iyaḷṇṇmai eṇṇāṇṇum  
nallāruḷ nāṇut tarum.
904. Maṇaiyāḷai yaṇṇum maṇumai yilāḷaṇ  
viṇaiyāṇmai viṇeytal iṇṇu.
905. Illāḷai yaṇṇuvāṇ aṇṇummaṇ ṇeṇṇāṇṇum  
nallārkkku nalla seyal.
906. Imaiyaṇiṇ vāḷiṇum pāḍilarē illāl  
amaiyārtōḷ aṇṇu pavar.
907. Peṇṇēval sēytoḷukum āṇmaiṇiṇ nāṇuḍaip  
peṇṇē perumai yuḍaittu.
908. Naṭṭār kuṇaimuḍiyār naṇṇāṇṇār naṇṇutalāl  
peṭṭāṇ koḷuku pavar.
909. Aṇaviṇaiyūm āṇṇa poruḷum piṇaviṇaiyūm  
peṇṇēval sēyvārkaṇ il.
910. Eṇṇēṇḍa neṇṇjattu iḍaṇuḍaiyārkkku eṇṇāṇṇum  
peṇṇēṇḍām pēṭaimai il.

## CHAPTER 91—ON FOLLOWING WOMEN'S ADVICE

901. To follow one's wife's advice is to lose one's honour and fortune.

902. The wealth of a henpecked husband is a mere mockery to him.

903. The cowardice of one who submits to one's wife makes one shrink from the company of the good.

904. He who dreads his wife denies himself the joys of Heaven. Even his noble actions are held in scorn.

905. He who fears his wife fails in his offices to the good and the virtuous.

906. Those who are under the spell of their bamboo-shouldered bewitching wives cease to be men even though they are like Gods on earth.

907. More respectful is the bashfulness of a woman than the ignoble conduct of one who is a slave to one's wife.

908. An infatuated husband can never be a friend in need ; nor can he hope to do virtuous deeds.

909. Pleasures of life are not for the henpecked husband.

910. Men of resolute will never commit the folly of slaving for women.

CHAPTER 92—VARAIVIN MAKAḶIR

911. Anpin viḷaiyār poruḷviḷaiyum āytoḍiyār  
inṣol ilukkut tarum.
912. Payantūkkip paṇpuraikkum paṇpin makaḷir  
nayanṭūkki nallā viḍal.
913. Poruṭpeṇḍir poymmai muyakkam iruṭṭaraiyil  
ētil piṇamtaḷi arṟu.
914. Poruṭporuḷār punṇalam tōyār aruṭporuḷ  
āyum aṟivi ṇavar.
915. Potunalattār punṇalam tōyār matinalattin  
māṇḍa aṟivi ṇavar.
916. Tannalam pārippār tōyār takaiṣerukkip  
punṇalam pārippār tōḷ.
917. Niṟaineṇjam illavar tōyvar piṟaneṇjin  
pēṇip puṇarpavar tōḷ.
918. Āyum aṟivinar allārkkku aṇangenpa  
māya makaḷir muyakku.
919. Varaivilā māṇiḷaiyār menṟōḷ puraiyilāp  
pūriyarkaḷ ālum alaṟu.
920. Irumaṇap peṇḍirum kaḷḷum kavaram  
tirunikkaḷ paṭṭār toḍarpu.

## CHAPTER 92—ON PUBLIC WOMEN

911. Honeyed words of public women who serve not for love but for money become gall and wormwood in the end.

912. Beware of public women sweet of tongue but greedy of gain.

913. Embracing false women bent on gain is like embracing a strange corpse in a dark room.

914. Men seeking the light of grace turn away in scorn from the fleshy delights of prostitutes.

915. Men of great wisdom care not for the barren pleasures of women who sell themselves for hire.

916. Men aspiring to fame do not long for the delights of women who sell themselves.

917. Only men of unruly desires go in search of the shoulders of women who sell themselves.

918. False women's embraces which only the ignorant desire are like the possession of evil spirits.

919. The soft shoulders of women who deck themselves for attraction are the hell into which undiscerning fools sink.

920. Double-tongued women, wine and dice are the allies of those abandoned by the goddess of fortune.



## CHAPTER 93—KALLUNNĀMAI

921. Uṭkap paḍāar oliilappar eññāṇṇum  
kaṭkātal koṇḍoluku vār.
922. Unṇaṇka kallai : uṇilunṇa s'āṇṇōrāl  
eṇṇap paḍavēṇḍā tār.
923. Īṇṇāl mukattēyum inṇātāl : eṇmaṇṇuc  
cāṇṇōr mukattuk kaḷi.
924. Nāṇeṇṇum nallāl puṇankoḍukkum, kaḷeṇṇum  
pēṇāp perunkuṇṇat tārkkū.
925. Kaiyaṇi yāmai yuḍaittē poruḷkoḍuttu  
meyyaṇi yāmai koḷal.
926. Tuṇṇiṇār s'eṭṭāriṇ vēṇallar : eññāṇṇum  
naṇṇuṇṇpār kalluṇ pavar.
927. Uḷḷoṇṇi uḷḷūr nakappaḍuvar eññāṇṇum  
kaḷḷoṇṇik kaṇsāy pavaṇ.
928. Kaḷittāṇiyēn eṇṇpatu kaiviḍuka : neñjattu  
olittadūum āṇkē mikum.
929. Kaḷittāṇaik kāraṇan kāṭṭutal kiḷṇirk  
kuḷittāṇait tiṭṭurii aṇṇu.
930. Kallunṇāp pōṭil kaḷittāṇaik kāṇunkāl  
uḷḷāṇkol uṇḍatan s'ōrvu.

## CHAPTER 93—ON AVOIDING WINE

921. He who is addicted to wine can never strike fear in the heart of his foe ; nor can he retain his ancient splendour.

922. Do not drink wine, for a drunkard can never command the homage of the great.

923. Even an indulgent mother never puts up with a drunkard ; will the virtuous ever tolerate him ?

924. The good lady of modesty averts her face from him guilty of hateful drink.

925. To acquire forgetfulness at a price is indeed the fruit of past sin.

926. To be asleep is to be dead. To drink wine is to drink poison.

927. A drunkard who has lost his senses becomes an object of ridicule to his sober neighbours.

928. Let not a drunkard boast that he has not tasted wine ; for that which is hidden shows itself with greater force when drunk.

929. To reason a drunkard into his senses is like searching with a candle for one lost in deep waters.

930. If a drunkard in sober moments sees, another under the influence of wine, will he fail to realise his own state when drunk ?

## CHAPTER 94—S'ŪTU

931. Vēṇḍarka veṇṇiḍiṇum s'ūtinai : veṇṇatūm  
tūṇḍiṇṇ mīṇṇilunki yaṇṇu.
932. Onṇeyti nūṇiḷakkum s'ūtarkkum uṇḍāṅkol  
naṇṇeyti vāḷvatōr āṇu.
933. Urulāyam ōvātu kūṇiṇ porulāyam  
pōoy pūramē paḍum.
934. S'īṇumai palas'eytu s'īraḷikkum s'ūtiṇ  
vaṇumai taruvatoṇ ṇil.
935. Kavaṇum kaḷakamum kaiyum tarukki  
ivaṇiyār illāki yār.
936. Akaḍuārār allal uḷappars'ū tenṇum  
mukaḍiyāl mūḍappaṭ ṭār.
937. Paḷakiya s'elvamum paṇpum keḍukkum  
kaḷakattuk kālai pukiṇ.
938. Porulkeḍuttup poymēṇ kolī arulkeḍuttu  
allal uḷappikkuṇ cūtu.
939. Uḍais'elvam ūṇolī kalviēṇ ṇaintum  
aḍaiyāvām āyan kolīṇ.
940. Iḷattoṇūm kātalikkum s'ūtēpōl tunṇam  
uḷattoṇūm kātaṇ ṇuyir.

## CHAPTER 94—ON GAMBLING

931. Do not desire to gamble even if you win ; for your gain is like the bait to a fish.

932. Can gamblers who lose a hundred times before winning once ever dream of an upright life ?

933. If one continually plays with the rolling dice one's riches desert one to enrich one's enemies.

934. Nothing brings on poverty more than gambling. It ruins one's fame and is the mother of all evils.

935. None but those who dream of dice and the gaming table will come to grief.

936. Torments of poverty and hell befall one who is seized by the demon of gambling.

937. Ceaseless gambling destroys one's ancestral wealth and fame.

938. Gambling destroys wealth, makes one play false, kills all virtues, and brings on distress.

939. A king whose hobby is gambling has neither raiment nor food, nor wealth nor renown nor learning.

940. In spite of all the ills of life we cling to it. In spite of all losses, a gambler clings to his dice.

## CHAPTER 95—MARUNDU

941. Mikinnum kuraiyinum nōysēyym nūlōr  
vaḷimutalā eṇṇiya mūṇṇu.
942. Marundēṇa vēṇḍāvām yākkaik karuntiyatu  
aṇṇatu pōṇṇi uṇṇi.
943. Aṇṇāl aḷavarin duṇka : ahduḍambu  
peṇṇāṇ neḍituykkum āṇu.
944. Aṇṇa taṇindu kaḍaippiḍittu māṇalla  
tuykka tuvarap paṣittu.
945. Mārupā ḍillāta uṇḍi maṇuttuṇṇi  
ūrupā ḍillai uyirkku.
946. Iḷivarin duṇpāṇkaṇ iṇbampōl niṇkum  
kaḷipēr iṇaiyāṇkaṇ nōy.
947. Tīyala vaṇṇit teriyāṇ perituṇṇi  
nōyala viṇṇip paḍum.
948. Nōynāḍi nōymutal nāḍi atutaṇikkum  
vāynāḍi vāyppac ceyal.
949. Uṇṇāṇ aḷavum piṇiyalavum kālamum  
kaṇṇāṇ karutic ceyal.
950. Uṇṇavan tīrppāṇ marunduḷaic celvāṇeṇṇu  
appālnāl kūṇṇē marundu.

END OF ANGAVIYAL

## CHAPTER 95—ON MEDICINE

941. Overfeeding and underfeeding upset the three humours and cause disease,,says the physician.

942. There is no need for medicine if one eats with appetite.

943. Let there be measure and moderation in eating. It leads to long life.

944. Eat wholesome food when you feel hungry.

945. No disease attacks the person who eats with moderation the food which agrees with him.

946. Health dwells in a man of temperance, disease invades a glutton.

947. Countless are the ills that befall a glutton.

948. Diagnose the disease, find out its cure after tracing its root and apply the proper remedy.

949. Let the learned physician know the nature of the patient and the duration of ailment and then treat.

950. The science of medicine deals with the patient, the physician, the medicine and the recipe.

END OF ANGAVIYAL

## CHAPTER 96—KUḌIMAI

951. Irpiṟantār kaṇṇālla tillai iyalpākac  
ceppamum nāṇum orunku.
952. Olukkamum vāymaiyum nāṇumim mūṇṇum  
ilukkār kuḍippiṟan tār.
953. Nakaiyikai inṣol ikaḷāmai nāṇkum  
vakaiyeṇba vāymaik kuḍikku.
954. Aḍukkiya kōḍi peṇṇum kuḍippiṟantār  
kuṇṇuva sēytal ilar.
955. Vaḷanguva duḷvīṇḍak kaṇṇum paḷankuḍi  
paṇpiṟ ṛalaippirital inṟu.
956. Calampaṟṛic cālpila sēyyārmā s'arṛa  
kulampaṟṛi vāltumen pār.
957. Kuḍippiṟantār kaṇṇilankum kuṟṟam viṣumpiṇ  
matikkaṇ maṟupṇol uyarndu.
958. Nalattiṇkaṇ nāriṇmai tōṇṇiṇ avaṇaik  
kulattiṇkaṇ aiyap paḍum.
959. Nilattil kiḍantamai kālkāṭṭum : kāṭṭum  
kulattil piṟandārvāyc col.
960. Nalamvēṇḍiṇ nāṇuḍaimai vēṇḍum : kulamvēṇḍiṇ  
vēṇḍuka yārkum paṇivu,

## SECTION—III: THE RESIDUE

## CHAPTER 96—ON NOBLE LINEAGE

951. Probity and a sense\*of shame are virtues innate only in men of noble lineage.

952. Men of noble descent never forsake good conduct, truthfulness and modesty.

953. A cheerful countenance, charity, soft words and sweet learning all these characterise men of noble birth.

954. Men of noble birth never stoop to mean acts, though they may thereby gain untold riches.

955. A family of ancient dignity never fails of its charity even when fallen on evil days.

956. Those who walk in the untarnished traditions of their noble family never do wrong even in poverty.

957. Dark as the spot of the Moon in the sky doth the stain of the noble family loom large.

958. The world suspects the noble lineage of one who lacks in sympathy.

959. The plants are quite racy of the soil. The words of men of high birth betoken their ancestral dignity.

960. Out of modesty springs one's greatness. Out of humility rises the honour of family.



## CHAPTER 97—MĀNAM

961. Inṛi amaiyāc ciṛappina vāyinuṁ  
kuṇṛa varupa viḍal.
962. Sīriṇuṁ sīralla s'eyyārē sīroḍu  
pērāṇmai vēṇḍu pavar.
963. Perukkattu vēṇḍuṁ paṇital s'eṛiya  
s'urukkattu vēṇḍuṁ uyavvu.
964. Talaiyiṇ ilinda mayiraṇaiyar māṇdar  
nilaiyiṇ ilindak kaḍai.
965. Kuṇṇiṇ aṇaiyārum kuṇṇuvar kuṇṇuva  
kuṇṇi aṇaiya s'eyiṇ.
966. Pukaḷiṇṛāl puttēḷnāṭ ṭuyyātāl enmaṇṇu  
ikaḷvārpiṇ s'eṇṇu nilai.
967. Oṭṭārpiṇ s'eṇṇoruvan vāḷtaliṇ annilaiyē  
kēṭṭāṇ enappaḍutal naṇṇu.
968. Marundōmaṇ ṇuṇōmbum vāḷkkai peruntakaimai  
piḍaiya vanda viḍattu.
969. Mayirṇippin vāḷāk kavariṁā aṇṇār  
uyirṇippar māṇam variṇ.
970. Ilivariṇ vāḷāta māṇam uḍaiyār  
oḷitoḷu dēttum ulaku,

## CHAPTER 97—ON HONOUR

961. Reject mean actions, even if they bring glory in their turn.

962. Those who desire honour and name will not do mean things in their thirst for glory.

963. During prosperity practise humility. Even in adversity keep dignity.

964. Men fallen from a high estate are like the hair fallen from the head.

965. Even a trivial mean act will drag down a man from the hill top of his eminence.

966. Of what use is servility to one who despises you ? It brings neither fame nor does it show the path to heaven.

967. Better to die in poverty than to be servile to one that scorns you.

968. When one's honour is ruined, will the life that sustains the body confer immortality ?

969. He whose honour is at stake lays down his life like the Yak that is shorn of its single hair.

970. The world sings in praise of those noble persons who prefer death to dishonour.

## CHAPTER 98—PERUMAI

971. <sup>u</sup>Olīyoruvaṟ kulla veṟukkai ilīyoruvaṟku  
ahdiṟandu vāltuṁ eṇal.
972. Piṟappokkum ellā uyirkkum s'irappovvā  
s'eytolil vēṟṟumai yāṇ.
973. Mēlirundum mēlallār mēlallar : kīlirundum  
kīlallār kīlal lavar.
974. Orumai makalirē pōlap perumaiyum  
tannaittāṇ koṇḍolukiṇ uṇḍu.
975. Perumai uḍaiyavar āṟṟuvār āṟṟiṇ  
arumai uḍaiya s'eyal.
976. S'iriyār uṇarcciyul illaip periyāraip  
pēṇikkoḷ vēmēṇṇum nōkku.
977. Iṟappē purinda toliṟṟām s'irappumtāṇ  
s'iral lavarkaṇ paḍiṇ.
978. Paṇiyumām eṇṟum perumai : s'irumai  
aṇiyumām tannai viyandu.
979. Perumai perumitam iṇmai : s'irumai  
perumitam ūrṇdu viḍal.
980. Aṟṟam maṟaikkum perumai : s'irumaitāṇ  
kuṟṟamē kūṟi viḍum.

## CHAPTER 98—ON GREATNESS

971. The glory of life is to achieve greatness.  
The poverty of life is to be lost to all glory.

972. It is not birth but deeds that mark men.

973. One is not great because of one's birth in a noble family ; one is not low because of one's low birth.

974. Greatness springs from one's own good conduct preserved like the sacred honour of a woman.

975. Greatness achieves things difficult for others.

976. Littleness feels no reverence for the great.

977. Littleness is proud of its virtues.

978. Greatness is all humility; littleness is all arrogance.

979. Greatness is not conscious of its worth.  
Littleness is rooted in pride.

980. Greatness hides the faults of others; littleness trumpets their faults alone.

## CHAPTER 99—S'ĀNṚĀNMAI

981. Kaḍaṇṇṇpa nallavai ellām kaḍaṇṇṇindu  
s'āṇṇṇmai mēṇṇkoḷ pavarkku.
982. Guṇanalam s'āṇṇṇōr nalaṇṇē piṇanalam  
ennalat tullaḍūum aṇṇu.
983. Aṇbunāṇ oppuravu kaṇṇōṭṭam vāymaiyōḍu  
aindusāḷpu .ūṇṇiya tūṇ.
984. Kollā nalattatu nōṇmai: piṇartīmai  
sollā nalattatu s'āḷpu.
985. Āṇṇuvār āṇṇal paṇital : atusāṇṇṇōr  
māṇṇārai māṇṇum paḍai.
986. S'āḷpiṇṇuk kaṭṭalai yāḍeṇil tōlvi  
tulaiallār kaṇṇum koḷal.
987. Iṇṇāsey dārkkum iṇṇiyavē s'eyyākkāl  
eṇṇa payattatō s'āḷpu.
988. Iṇṇmai oṇuvar kiḷivaṇṇu s'āḷpeṇṇum  
tiṇṇaiyuṇ ḍākap peṇṇ.
989. Ūḷi peyariṇṇum tāmpeyarār s'āṇṇṇmaikku  
āḷi yeṇappaḍu vār.
990. S'āṇṇavar s'āṇṇṇmai kuṇṇiṇ irunilamtāṇ  
tāṇḡātu maṇṇō poṇai, . . .

## CHAPTER 99—ON GOOD CONDUCT

981. All virtues dwell in one who is alive to one's nobility of conduct.

982. Good conduct is the virtue of the great ; all other things are but dross.

983. Love, modesty, impartiality, sympathy and truthfulness are the five pillars of nobility.

984. Penance kills not, nobility slanders not.

985. Humility is the strength of the great. It is the weapon that disarms the foe.

986. The touchstone of nobility is to accept defeat even at the hands of inferiors.

987. What profits one's nobility if good is not done even to those who do harm ?

988. Poverty is no disgrace to one of enduring nobility.

989. The sea may recede but noble men will remain steadfast.

990. Were the nobility of the noble to shrink, the vast firm earth would totter.

## CHAPTER 100—PAṆBUḌAIMAI

991. Enpadattāl eytal eḷitenba yārmāṭṭum  
paṇbuḍaimai yennum vaḷakku.
992. Aṇbuḍaimai āṇṇa kuḍippiṇattal ivviraṇḍum  
paṇbuḍaimai yennum vaḷakku.
993. Uṇuppottal makkaḷop paṇṇāl veṇuttakka  
paṇbottal oppatām oppu.
994. Nayaṇoḍu naṇṇi purinda payaṇḍaiyār  
paṇbupā rāṭṭum ulaku.
995. Nakaiyullum innā dikaḷcci : pakaiyullum  
paṇbula pāḍaṇivār māṭṭu.
996. Paṇbuḍaiyārp paṭṭuṇ ḍulakam : aduṇṇēl  
maṇpukku māyvatu maṇ.
997. Arampōlum kūrmaiya rēṇum marampōlvar  
makkaḷpaṇ billā tavar.
998. Naṇṇāṇṇār āki nayamila seyvārkkum  
paṇṇāṇṇār ātal kaḍai.
999. Nakalvallar allārkkum māiru nālam  
pakalumpāl paṭṭaṇ ṇirul.
1000. Paṇbillāṇ peṇṇa peruṇṇcelvam naṇṇāl  
kalamtimai yāltirin daṇṇu.

## CHAPTER 100—ON COURTESY

991. Be cautious and easy of access. You will command the homage of the world.

992. Courtesy springs from love and noble lineage.

993. Mere physical features do not rank with men but only courtesy makes them ascend the scale.

994. The world respects the courtesy of those who are just and willing to do good.

995. Do not mock at others even in a sportive mood. There is virtue in being courteous even to a foe.

996. The world is built on the wisdom of the noble and the good; but for them the entire world would be a heap of ruins.

997. Of what avail is one's intelligence keen as the edge of the chis<sup>el</sup>? One is with the socks and gloves if one is not affable.

998. To be failing in one's courtesy even to one's foe is sin.

999. Even the wide world darkens at noon to the sullen who fails to gladden the hearts of men.

1000. Of what use is the wealth of the discourteous? It is like good milk spoilt by an unclean vessel.



## CHAPTER 101—NANṚIYIL S'ELVAM

1001. Vaittāṇvāy s'āṇṇa perumporuḻ ahdunṇāṇ  
s'ettāṇ : s'eyakkiḍanda dil.
1002. Poruḷāṇām ellāmen ṛiyā tivaṛum  
maruḷāṇām māṇāp piṛappu.
1003. Īṭṭam ivarī is'aivēṇḍā āḍavar  
tōṛṛam nilakkup poṛai.
1004. Eccamen ṛaṇeṇṇum kollō oruvārāl  
naccap paḍāa tavaṇ.
1005. Koḍuppadūum tuyppadūum illārḱ kaḍukkiya  
kōḍiun ḍāyiṇum il.
1006. Ētam peruṇicelvam tāṇtuvvāṇ takkārkkonṛu  
ital iyalpilā tāṇ.
1007. Aṛṛārkkon ṛāṛṛātāṇ s'elvam mikanalam  
peṛṛāl tamiyaḷmūt taṛṛu.
1008. Naccap paḍātavaṇ s'elvam naḍuūruḻ  
naccu marampaḷut taṛṛu.
1009. Aṇboriit taṛceṛ ṛaṛamṇōkkā dīṭṭiya  
onṇporuḻ kolvār piṛar.
1010. S'iruḍaic celvar s'irutuṇi māri  
vaṛamkūrn ḍaṇaiya duḍaittu.

## CHAPTER 101—ON UNPROFITABLE WEALTH

1001. He who does not make use of his hoarded wealth is really dead, though aliye ; for he cannot do anything great.

1002. The birth of a ghost awaits a miser who thinks he gains everything by hoarding wealth.

1003. He who prefers mere accumulation of wealth to glory is a burden unto the earth.

1004. What awaits one if one cannot win the affections of others ?

1005. Of what avail is the untold wealth of one who neither gives nor enjoys it ?

1006. Abundance of wealth is not a blessing but a curse to one who can neither enjoy it nor spend it on the deserving.

1007. The wealth that is not spent on the needy is as barren as the withering charm of a spinster.

1008. The wealth of a miser is like the fruit of a poison-tree in the heart of a village.

1009. Strangers inherit the great wealth of a miser who neither enjoys it nor gives.

1010. The short-lived poverty of the generous rich is the drought of rain-laden clouds,

## CHAPTER 102—NĀṆUḌAIMAI

1011. Karumattāl nāṇutal nāṇut tirunutal  
nallavar nāṇuṇ piṇa.
1012. Ūṇuḍai eccam uyirkkellām vēṇalla :  
nāṇuḍaimai māṇdar s'irappu.
1013. Ūṇaik kuṇitta uyirellām : nāṇeṇṇum  
naṇmai kuṇittatu s'āḷpu.
1014. Aṇiaṇṇō nāṇuḍaimai s'āṇṇōrkku ahdiṇṇēl  
piṇiaṇṇō piḍu naḍai.
1015. Piṇarpaliyum tampaliyum nāṇuvār nāṇukku  
uṇaipati eṇṇum ulaku.
1016. Nāṇvēli kollātu manṇō viyaṇṇālam  
pēṇalar mēlā yavar.
1017. Nāṇāl uyirait tuṇappar uyirpporuṭṭāl  
nāṇtuṇavār nāṇāl pavar.
1018. Piṇarnāṇat takkatu tāṇṇāṇāṇ āyiṇ  
aṇamnāṇat takka duḍaittu.
1019. Kulams'uḍum koḷkai piḷaiṇṇiṇ : nalams'uḍum  
nāṇiṇṇmai niṇṇak kaḍai.
1020. Nāṇakat tillār iyakkam marappāvai  
nāṇāl uyirmaruṭṭi yaṇṇu.

## CHAPTER 102—ON MODESTY

1011. True modesty shrinks from littleness. All other forms of modesty are womanish.

1012. Common to all human beings are food and clothing and other necessities of life. But what distinguishes them is modesty.

1013. Man clings to his body. The noble clings to modesty.

1014. Disgraceful is the painted pomp of the life of the immodest.

1015. The world finds the very abode of modesty in one who dreads one's infamy and that of others.

1016. The great prefer modesty to the riches of the world.

1017. Better retain modesty than cling to life. The noble would rather die than lose modesty.

1018. One who does not shrink from what others blush at, knows no righteousness.

1019. Lack of decorum disgraces a home ; lack of modesty destroys everything good.

1020. The activity of those lacking in modesty is like that of a marionette,

## CHAPTER 103—KUḌI S'EYALVAKAI

1021. Karumam s'eyaoruvaṇ kaitūvēṇ eṇṇum  
perumaiyil piḍuḍaiya dil.
1022. Aḷviṇaiyum āṇṇa aṇivum eṇairanḍin  
niḷviṇaiyāl niḷum kuḍi.
1023. Kuḍis'eyval eṇṇum oruvaṇkut teyvam  
maḍitaṇṇut tāṇmun duṇum.
1024. S'ulāmal tāṇē muḍiveydum tamkuḍiyait  
tālā duṇaṇṇu pavarkku.
1025. Kuṇṇam ilaṇāyk kuḍis'eydu vālvāṇaic  
suṇṇamāc cuṇṇum ulaku.
1026. Nalāṇmai eṇba doruvarkkut tāṇpiṇanda  
ilāṇmai ākkik kolal.
1027. Amarakattu vaṇkaṇṇar pōlat tamarakattum  
āṇṇuvār mēṇṇē porai.
1028. Kuḍis'eyvārkillai paruvam : maḍis'eytu  
māṇam karutak keḍum.
1029. Iḍumbaikkē koḷkalam kollō kuḍumbattaik  
kuṇṇam maṇaippāṇ uḍambu.
1030. Iḍukkaṇkāl koṇṇiḍa viḷum aḍuttuṇṇum  
nallāl ilāta kuḍi.

## CHAPTER 103—ON EXALTING ONE'S FAMILY

1021. Nothing is more exalted and manly than one's ceaseless toil to uplift one's own family.

1022. Manly effort and ripe wisdom exalt one's family.

1023. Even God girds up His loins in the service of one who strives for the glory of one's family.

1024. Success comes unbidden to one who exalts one's family with unremitting toil.

1025. The world becomes kin to one who leads an unblemished householder's life.

1026. What is true manliness except perfect ordering of the house for its own glory?

1027. The brunt of the battle falls on the victorious; the burden of the family on the competent few.

1028. To pure householders there is no cessation of work. One's false prestige leads to the ruin of one's family.

1029. Is he who protects his family from the ills of life a mere vessel of suffering?

1030. The axe of adversity falls on the family which has no noble son to shield it.

## CHAPTER 104—ULAVU

1031. Sulaṇṇumērp pinṇa dulakam atagāl  
uḷandum uḷavē talai.
1032. Uḷuvār ulakattārk kāṇiah dāṇṇādu  
eḷuvārai ellām poruttu.
1033. Uḷutuṇḍu vālvārē vālvārmaṇ ṇellām  
toḷutuṇḍu piṇsel pavar.
1034. Palakuḍai nīlalum tamkuḍaikkīḷ kāṇpar  
alakuḍai nīlalavar.
1035. Iravār irappārkkon ṇīvar karavātu  
kaisēytūṇ mālai yavar.
1036. Uḷaviṇār kaimmaḍankiṇ illai viḷaivatūm  
viṭṭēmeṇ pārkku nilai.
1037. Toḍippuḷutī kaḥcā uṇakkin piḍitteruvum  
vēṇḍātu sālāp paḍum.
1038. Ēriṇum naṇṇāl eruviḍutal kaṭṭapiṇ  
nīriṇum naṇṇatan kāppu.
1039. Sellāṇ kiḷavaṇ iruppiṇ nilampulandu  
illāḷiṇ ūḍi viḍum.
1040. Ilameṇ ṇasaii yiruppāraik kāṇiṇ  
nilameṇṇum ṇallāl ṇakum,

## CHAPTER 104—ON AGRICULTURE

1031. After vain wanderings in search of callings  
the world returned to the plough.

1032. Husbandmen are the sheet-anchor of the  
world ; for on them depend lives of others.

1033. Only the husbandmen live ; all others  
subsist on their toil.

1034. It is the husbandmen that bring the might  
of the kings under the sway of their own sovereign.

1035. A toiling peasant never begs but gives.

1036. Even the anchorite ceases from penance if  
husbandmen sit with their hands folded.

1037. Let the land be allowed to dry with dust.  
Even a handful of manure is not needed for a good  
harvest.

1038. After weeding, let the land be guarded, for  
more important than water is the protection of crops.

1039. The land neglected by its owner puts on the  
appearance of a sulky woman abandoned by her lord.

1040. Mother earth laughs in scorn at those who  
plead poverty,





## CHAPTER 105—ON POVERTY

1041. There is no greater evil than poverty.<sup>2</sup>

1042. Poverty is an evil which blasts at once the joys of earth and of heaven.

1043. Poverty which springs of avarice ruins one's ancestry and its fair name.

1044. Dejection due to poverty makes the noble utter the language of the base.

1045. Poverty in itself an evil is the mother of all ills.

1046. The words of the poor, though born of experience and wisdom are not listened to.

1047. Even a mother turns her back on one whose poverty is devoid of probity.

1048. Oh, how I dread it ! Will that beggary that almost killed me yesterday assail me today also ?

1049. One may sleep in the midst of scorching fire. But the poverty-stricken know no sleep.

1050. The indigent that do not renounce the world batten on other man's salt and porridge.

## CHAPTER 106—IRAVU

1051. Irakka irattakkār kāṇiṇ karappiṇ  
avarpaḷi tampaḷi aṇṇu.
1052. Iṇbam oruvaṟ kirattal irandavai  
tuṇbam uṟāa variṇ.
1053. Karappilā neṇjiṇ kaḍaṇaṟivār munniṇṇu  
irappumōr ēer uḍaittu.
1054. Irattalum idalē pōlum karattal  
kaṇavilum tēṟṟātār māṟṟu.
1055. Karappilār vaiyakat tuṇmaiyāl kaṇṇiṇ  
ṟirappavar mēlkoḷ vatu.
1056. Karappiḍumbai illāraik kāṇiṇ nirappiḍumbai  
ellām orunku keḍum.
1057. Ikaḷndellā divāraik kāṇiṇ makiḷndullam  
uḷḷum uvappa duḍaittu.
1058. Irappārai illāyiṇ ṟirmkaṇmā ṇālam  
marappāvai sēṇṇuvan daṟṟu.
1059. Īvarkaṇ eṇuṇḍām tōṟṟam irandukōḷ  
mēvār ilāak kaḍai.
1060. Irappāṇ vekulāmai vēṇḍum nirappiḍumbai  
tāṇēyum sālum kari.

## CHAPTER 106—ON BEGGING

1051. Beg if you meet people who can give. If they refuse, it is their fault, not yours.

1052. Begging would be pleasant to one if one were to achieve one's object without causing pain.

1053. There is a grace even in begging of one noble and generous of heart.

1054. Begging is endowed with all the grace of giving when the noble guest does not fail of his gifts even in dreams.

1055. There is beggary because of persons touched by its very presence.

1056. All the indignities of begging vanish in the presence of the truly generous who know not the sin of withholding gifts.

1057. Mendicancy inwardly rejoices in the bounty of the generous free of scorn.

1058. Were there to be no mendicancy the vast world would be peopled with men moving like dolls.

1059. If there be no beggars in the world, will there be any glory for the bountiful?

1060. Do not chafe against the hunks for inevitable is the pain of poverty.

## CHAPTER 107—IRAVACCAM

1061. Karavā duvantiyum kaṇṇār kaṇṇum  
iravāmai kōḍi uṟum.
1062. Irandum uyirvāḷtal vēṇḍin parandu  
keḍuka ulakiyaṟṟi yāṇ.
1063. Inmai iḍumpai irandutir vāmennum  
vaṇmaiyin vaṇpāṭṭa dil.
1064. Iḍamellām kollāt takaittē iḍamillāk  
kālum iravollāccāḷpu.
1065. Telnir aḍupurkai āyinum tāltandadu  
uṇṇalin ūnginiya dil.
1066. Āviṟku nīren ṟirappiṇum nāviṟku  
iravin ilivanda dil.
1067. Irappaṇ irappārai ellām irappin  
karappār iravaṇmin eṇṟu.
1068. Iravennum ēmāppil tōṇi karavennum  
pārtākkap pakku viḍum.
1069. Iravulla ulḷam urukum : karavulla  
ullaṭūum iṇṟik keḍum.
1070. Karappavark kiyāṅkolikkum kollō irappavar  
sollāḍap pōom uyir.

## CHAPTER 107—ON FEAR OF BEGGING

1061. A million times blessed is he who <sup>2</sup>refrains from begging even from the generous delighting in charity.

1062. May the creator of the world perish if he has ordained life only through mendicancy.

1063. There is no greater folly than the thought of wiping out poverty by beggary.

1064. The greatness of refusing to beg even in adversity transcends the glory of the world.

1065. Nothing is sweeter than the thin porridge earned by the sweat of one's brow.

1066. It is a heinous sin to beg for water even for a cow crying of thirst.

1067. I implore beggars not to beg of people who hide their wealth.

1068. The unavailing canoe of begging gets wrecked on the rock of refusal.

1069. The mere thought of begging melts one's heart. It breaks at one's denial.

1070. A rebuff takes the life out of the beggar. But can the deceitful escape death?

## CHAPTER 108—KAYAMAI

1071. Makkalē pōlvar kayavar avaranna  
oppā riyānkaṇḍa dil.
1072. Nanṇaṇi vāriṇ kayavar tiruvuḍaiyar  
neṇṇiat tavalam ilar.
1073. Tēvar aṇaiyar kayavar avarumtām  
mēvaṇa sēytoḷuka lāṇ.
1074. Akappaṭṭi āvāraik kāṇiṇ avariṇ  
mikappaṭṭuc cemmākkum kīl.
1075. Accamē kīlkaḷa dācāram eccam  
avāuṇḍēl uṇḍām sīṇitu.
1076. Araipaṇai aṇṇar kayavartām kēṭṭa  
maṇaipaṇark kuytturaikka lāṇ.
1077. Īṇkai vitirār kayavar koḍiṇuḍaikkum  
kūṇkaiyar allā tavarkku.
1078. Sollap payaṇpaḍuvar sāṇṇōr karumpupōl  
kollap payaṇpaḍun kīl.
1079. Uḍuppadūum unpadūum kāṇiṇ piṇarmēl  
vaḍukkāṇa vaṇṇākum kīl.
1080. Eṇṇir kuriyar kayavar ? oṇ ṇuṇṇakkāl  
viṇṇaṇ kuriyar viraintu.

END OF PORUṬPĀL

## CHAPTER 108—ON MEANNESS

1071. Ignoble men are only touched with human shapes. Rare indeed are such specimens.

1072. Blessed are the base who are ignorant of the good. Verily they are never ill at ease.

1073. Mean men resemble unruly gods, for they know no law.

1074. The mean fought their superiority among men baser than them.

1075. Fear and desire rule the conduct of the base.

1076. The base are like the drum for they noise abroad the secrets of men.

1077. The base part with their crumbs only to a clenched hand.

1078. Even the least cry of distress touches the heart of the good ; but squeezing goodness out of the vile is like crushing the sugar-cane.

1079. The base envy others in their food and clothing and slander them.

1080. What are the base men fit for? They hasten only to sell themselves in adversity.

END OF PORUṬPĀL





**KĀMATTUPPĀL**

## SECTION I. KAḻAVIYAL

## CHAPTER 109—TAKAIYAṆANGURUTTAL

1081. Aṇṇagukol ? āiyamayil kollo ? kaṇṇanguḷai  
mātarkol ? mālumen neṇṇi.
1082. Nōkkiṇāl nōkkedir nōkkudal tākkaṇangu  
tāṇaikkonḍanna tuḍaittu.
1083. Paṇḍariyēṇ kūṇṇēṇ paḍaṇai : iṇi aṇṇindēṇ  
peṇṇakaiyāl pēramark kaṇṇu.
1084. Kaṇḍār uyir uṇṇum torṇattāl peṇṇakaiṇ  
pēḍaikkū amarttaṇa kaṇ.
1085. Kūṇṇamō ? kaṇṇō ? piṇaiyō ? Maḍavaral  
nōkkamim mūṇṇum uḍaittu.
1086. Koḍum puruvam kōḍā maṇaippin naḍungu aṇṇar  
sēyyala maṇival kaṇ.
1087. Kaḍāk kaḷiṇṇimēl kaṇpaḍām mātār  
paṇṇā mulaimēl tukil.
1088. Oṇṇutarko ouḍaindatē jṇāṇṇipul  
naṇṇārum uḍkumen piḍu.
1089. Piṇaiēr maḍanōkkum nāṇum uḍaiyāṇṇu  
aṇṇevāṇō ēḍila tandu.
1090. Uṇḍārkaṇ allatu aḍunaṇṇāk kāmampōl  
kaṇḍār maḷiṇṇeydal iṇṇu.

## SECTION I. THE SECRET UNION

## CHAPTER 109—ON LOVER'S DISTRACTION

1081. Is this a goddess fair? Or is it a rare peacock? Or, is it a mortal with heavy ear-rings? My mind is perplexed in the extreme.

1082. The glance she returns for mine resembles that of a terrible goddess leading an army.

1083. The god of death I never knew. Now I behold him in the shape of this woman with battling eyes.

1084. The cruel eyes of this woman seem to devour the lives of those on whom they fall.

1085. Oh, how the death-dealing antelope-eyes of the lady charm and puzzle me!

1086. Her cruel eyes, had they not been shaded by her brows, would have made me quail and shudder.

1087. The garment over the ample swell of her bosom is like the cloth on the face of a wild elephant.

1088. My might which has struck terror in the heart of the foe who has only heard of my prowess lies overthrown before her splendid face.

1089. What need of ornament has this lady of modesty, adorned with the glances of an antelope?

1090. Wine intoxicates the person when only drunk but love inebriates the soul even by a mere look,

## CHAPTER 110—KURIPPARĪTAL

1091. Irunōkku ivaḷ unkaṇ ullatu ; orunōkku  
nōynōkku : onṇu annōy marundu.
1092. Kaṇkaḷavu koḷḷum s'iṇu nōkkam kāmattil  
s'empākam anṇu: peridu.
1093. Nōkkiṇāḷ : nōkki iraiṇṇiṇāḷ : ahdavaḷ  
yāppinūḷ aṭṭiya nīr.
1094. Yāṇnōkkum kālai nilaṇ nōkkum ; nōkkākkāl  
tāṇnōkki mella nakum.
1095. Kuṇikkoṇḍu nokkāmai allāl orukaṇ  
siṇakkaṇittāḷ pola nakum.
1096. Uṇṇā tavarpoḷ s'oliṇum s'eṇṇārs'ol  
ollai unarap paṭum.
1097. S'eṇṇacciṇus'ollum s'eṇṇārpōḷ nōkkum  
uṇṇarponṇu uṇṇār kuṇippu.
1098. as'aiyiyarṇu unḍāṇḍu ṇr ēyar : yāṇ nōkkap  
pa'saiyiṇāḷ paiya nakum.
1099. Yētilār polap podunōkku nōkkutal  
kādalār kaṇṇē ula.
1100. Kaṇṇōḍu kaṇṇiṇai nōkkokkiṇ vāiccoṇkaḷ  
enna payaṇum ila.

CHAPTER 110—READING LOVE'S SIGNS

1091. The glances of her collirium-painted eyes have a double sway. One wounds and the other heals.

1092. More telling than her actual embrace are her stealthy love looks.

1093. She gazed and gazed but she became shy and her bashful look has nurtured the plant of love between us.

1094. She casts her shy look on earth when I gaze at her; but if I turn aside, she glances at me with a gentle smile.

1095. Without looking straight at me, with furtive glances she smiles inwardly.

1096. Though her words are as harsh as those of a stranger, they betoken only love.

1097. The pretended angry look and the bitter-sweet word of the beloved are like those of a stranger. Surely these are but the masks of her love.

1098. When I look beseechingly at her she returns a gentle smile. Oh, what bewitching charm fills the tender maid's look.

1099. Oh, what an indifferent air do the lovers assume! They look at each other as if they were strangers.

1100. Of what avail are words when eyes speak to eyes and heart whispers unto heart.

## CHAPTER 111—PUNARCCI MAKILTAL

1101. Kaṇḍu keṭṭuṇḍuyirttu uṟṟariyum aimpulaṇṇum  
oṇtoḍi kaṇṇe uḷa.
1102. Piṇikku marundu piṟamaṇ aṇiyiḷai  
taṇṇōykkut tānē marundu.
1103. Tāmviḷvār meṇtoḷ tuyilin yiniṭukol  
tāmaraik kaṇṇāṇ ulaku?
1104. Nīngil terūum : kurukumkāḷ taṇṇṇum  
tiyāṇḍup peṟṟāl ivaḷ.
1105. Vēṭṭāpoluṭin avai avai pōlumē  
tōṭṭār kaduppinaḷ toḷ.
1106. Uṟuṭōṟū uyir talirppat tiṇḍalāl pēḍaikkū  
amiḷḍin iyaṇḍraṇa toḷ.
1107. Tammil irundu tamatupāt tuṇḍaṟṟāl  
ammā arivai muyakku.
1108. Viḷum iruvarkku iṇitē vaḷiyiḍai  
pōḷappaḍā muyakku.
1109. Ūḍal uṇartal puṇardal, ivai kāmam  
kūiyār peṟṟa payaṇ.
1110. Aṟiṭōṟu aṟiyāmai kaṇḍaṟṟāl kāmam  
seritoṟum sēyiḷai māṭṭu.

## CHAPTER 111—THE ECSTASY OF LOVE'S UNION

1101. All the pleasures that the five senses give us are garnered in this lady with glittering bracelets. What a thrill she gives me !

1102. The remedy for a disease lies not in the disease but in some healing balm ; but not so the loved one who is at once the disease and the cure for the pangs of love.

1103. Are the pleasures of the world of the lotus-eyed lord sweeter than reclining on the soft shoulder of the beloved ?

1104. This lady has a fire which burns me with passion when I am away ; but it cools down when I see her. Can any one say where she has acquired this power ?

1105. Like the dreams of pleasures sought, the embrace of this sweet-shouldered, flower-decked maiden gives me untold pleasure.

1106. Her embrace ever kindles new warm life in me. Verily her shoulders are packed with ambrosia.

1107. The embrace of my golden-coloured love reminds me of the joy of a householder who delights in fulfilling the laws of hospitality.

1108. Sweet indeed to both the lover and his beloved is that close embrace which allows not even a wisp of air to steal in between their arms.

1109. Separation, reconciliation and reunion are the pleasures vouchsafed to those stricken with love.

1110. The more I taste the charms of my beloved the more do I hunger for them. Verily what is already experienced pales into insignificance before the promise of the future.



## CHAPTER 112—NALAM PUNAINDURĀITTAL

1111. Nannirai vāḷi: aniccamē! ninninum  
meṇṇirāḻ yāmvīḻ bavaḻ.
1112. malarkāṇiṇ maiyātti neṇṇiḇe ! Ivaḷkaṇ  
palarkāṇum pūokkum eṇṇu.
1113. Muṇimēṇi muttam muṇuval veṇināṇṇam  
vēluṇkaṇ vēyttōḻ avaṭku.
1114. Kāṇiṇ kuvaḷai kaviḷndu nilaṇṇokkum  
māṇ ilai kaṇ ovvēm eṇṇu.
1115. Aniccappūk kālkalaiyāḻ peytāḻ nusuppiṇku  
nalla paṭṭā paṇai.
1116. Madiyum madandai mukaṇum aṇiyā  
padiyil kalangiya mīṇ.
1117. Aṇuvāi niṇainda avirmadikkup pōla  
maṇu uṇḍō mādar mukattu.
1118. Mādar mukampōḻ oḻiviḍa vallaiyēḻ  
kāḍalai : vāḷi madi.
1119. Malarāṇṇa kaṇṇāḻ mukam otti āyin  
palarkāṇat tōṇṇal madi.
1120. Aniccamum aṇṇattiṇ tūviyum mādar  
aḍikku neruṇṇiṇ palam.

## CHAPTER 112—ON HIS LADY

1111. O **aniccam** flower, the best and softest of all flowers, may you be blest; but do not forget that my lady is yet more tender.

1112. O Mind, when you behold flowers you think that your beloved's eyes are like these and pine away.

1113. Her body is of rich gold, her teeth pearls. She is fragrant, her eyes dart forth glances like a lance, her shoulders gently curve as the bamboo. O! what a varied charm my beloved has!

1114. The **kundalai** flower hangs down in shame before the eyes of my tastefully adorned lady-love.

1115. She decks herself with **aniccam** flowers without removing the stalks. It is the death-knell of her slender waist.

1116. Even the stars of heaven veer their usual courses mistaking my lady's face for their queen moon.

1117. Is there a dark spot on the face of my lady-love as on the shining moon which waxes and wanes?

1118. Blest indeed are you, Moon! If you will be resplendent without a spot even as the face of my lady, I shall love you with all my heart.

1119. Moon, if you wish to equal the face of my lady then hide yourself from this world.

1120. The soft **aniccam** flower and the down of the swan are but thistles before the soft feet of my lady.

## CHAPTER 113—KĀDAR S'IRAPPURAITTAL

1121. Pāloḍu tēnkalan tarṛē paṇimoli  
vāl eyiṟu ūṟiya nīr.
1122. Uḍamboḍu uyiriḍai enṇamaṟ ṛanna  
maḍandaiyoḍu emmiḍai naṭpu.
1123. Karumaṇiyil pāvāi ! ni podāi : yām vīlum  
tirunudaṟkku illai iḍam.
1124. Vāḷdal uyirkkannaḷ āyilai : sādai  
adaṟkannaḷ nīngum iḍattu.
1125. Uḷluvaṇ maṇyaṇ maṟappiṇ maṟappaṟiyēṇ  
ollaṃark kaṇṇāḷ guṇam.
1126. Kaṇ uḷḷil pōkār : imaippiṇ paruvarār :  
nuṇṇiyar em kādalavar.
1127. Kaṇuḷlār kāda lavarāk kaṇṇum  
eḷutēm karappākku aṟindu.
1128. Neṇṇattār kāda lavarāka veiduṇḍal  
aṇṇjutum vēpākku aṟindu.
1129. Imaippiṇ karappāk kaṟival : aṇṇattirṅē  
ēḍilar enṇum ivvūr.
1130. Uvanduṟaivar uḷḷattuḷ enṇum ; ikanduṟaivar  
ēḍilar : enṇum ivvūr.

## CHAPTER 113—ON THE AFFIRMATION OF LOVE

1121. The kiss of the tender lips of my modest maid is like the taste of honey with milk.

1122. The love that has sprung up between me and my beloved is constant, even as body and soul are inseparable.

1123. O Image in the pupil of my eye, begone! How can my fair-browed lady sit enthroned, unless you give place to her?

1124. Embracing the arms of my choicely adorned lady I feel all the thrill and joy of life, but the moment I separate, I feel the wretchedness of death.

1125. I cannot forget the noble quality of my love of the sparkling eyes.

1126. My lover will never vanish from my eyes; nor will he be disturbed if I close them. He is so ethereal as to be invisible.

1127. I fear to paint my eyes, lest it should hide the vision of my lord dwelling within.

1128. With my lover in my heart I do not eat anything hot lest it should harm the delicate one.

1129. My eyes wink not lest they should lose the vision of my lord within; not knowing this people blame him for my sleeplessness.

1130. Delightfully my lover makes my heart for ever his abode; but villainous people say he is cruel and dwells apart.

## CHAPTER 114—NĀṆUTTURAIVURAITTAL

1131. Kāmam ulandu varundiṇārkkku yēmam  
maḍalalladu illai vali.
1132. Nōṇa uḍambum uyirum maḍalerum  
nāṇṇai nīkki nīruttu.
1133. Nāṇoḍu nallāṇmai paṇḍuḍaiyēṇ : iṇṇuḍaiyēṇ  
kāmuṇṇār ēṇum maḍal.
1134. Kāmak kaḍumpuṇal uykkumē nāṇoḍu  
nallāṇmai eṇṇum puṇai.
1135. Toḍalaik kuṇṇuṇḍoṭi tantāl maḍaloḍu  
mālai ulakkum tuyar.
1136. Maḍalūrdal yāmattum ulluvēṇ : maṇṇa  
paḍal ollā pēḍaikkeṇ kaṇ.
1137. Kaḍalaṇṇa kāmam ulandum maḍalerāp  
peṇṇil perundakka til.
1138. Nīṇaiariyar maṇṇaliyar eṇṇādu kāmam  
maṇṇai iṇandu maṇṇu paḍum.
1139. Aṇṇikilār ellārum eṇṇēṇ kāmam  
maṇṇukil maṇṇukum maruṇḍu.
1140. Yām kaṇṇil kāṇa naguba aṇṇivillār  
yāmpaṭṭa tāmpaṭā vāru.

## CHAPTER 114—SPEAKING OUT UNABASHED

1131. Men anguished by unrequited love find no stronger solace than mounting the **madal**.

1132. My body and soul, unequal to the pangs of love, seek to mount the **madal**; bashfulness and reserve are swept away.

1133. Reserve and dignified manliness once I had; but today I possess the **madal** which the helpless love-sick resort to.

1134. The giant force of the floods of love has carried away the raft of my manliness.

1135. The lady of little bracelets strung like garlands has taught me the love-sick pangs of evening and the **madal** horse. Never before have I known them.

1136. Thinking of this maid, my eyelids never close in slumber; even in dead of night my thoughts run, on the suicidal **madal**.

1137. Woman tossed about in a sea of the anguish of love think not of mounting the **madal**—there is nothing greater than this.

1138. Oh my beloved! Wanton is my love which has no sympathy for my modesty or my helplessness; How it compels me to unpack my hidden secret and drag it out to the open!

1139. 'Nobody knows my secret' I said to myself; but my angry love rages in the market-place to my utter disgrace.

1140. Foolish people laugh at me before my very eyes; verily they have not experienced agony of love.

## CHAPTER 115—ALARARIVURUTTAL

1141. Alar eḷa āruyir niṟkum : atanaip  
palar aṟiyār baggiyattāl.
1142. Malar aṇṇa kaṇṇāl arumai aṟiyādu  
alar emakku indadiv vūr.
1143. Uṟādō ūraṇda kauvai? atanaip  
peṟādu peṟaṇṇa nirttu.
1144. Kavvaiyāl kavvidu kāmam : adu iṇṟēl  
tavvennum taṇmai ilandu.
1145. Kaḷittoṟum kaḷḷuṇḍal vēṭṭaṟṟāl : kāmam  
velippaḍun tōrum iṇidu.
1146. Kaṇḍatu maṇṇum oruṇāl : alarmanṇum  
tingalaip pāmpukoṇ ḍaṟṟu.
1147. Ūravar kauvai eruvāka aṇṇaiṣol  
nīrāka nīlum in nōy.
1148. Neyyāl erinuduppēm eṇṟaṟṟāl kavvaiyāl  
kāmam nuduppēm eṇal.
1149. Alarnāṇa olvadō aṇṇjalōm peṇṟār  
palaṇṇāṇa nīttak kaḍai.
1150. Tām vēṇḍiṇ nalkuvar kādalār : yām vēṇḍum  
kauvai eḍukkumiv vūr.

END OF KALAVIYAL

## CHAPTER 115—RUMOURS OF SECRET LOVE

1141. The many scandals about our love do indeed give me fresh hope and sustain my wretched life. Luckily for me the village folk do not know what their scandals have done.

1142. Blind to the esteem of my lady of flower-like eyes, the village folk have linked her name with mine.

1143. Is not the rumour of this village sweet to me? For it makes me feel that I have attained the bliss of love even without my lover at my side.

1144. The rumours set afloat have heightened my love; but for these, it might lose its sweetness and wither away.

1145. Each cup adds to the gaiety of a revelling drunkard. Even so each rumour of our love adds to my delight.

1146. Only once have I seen him; but oh! rumours of our secret love have spread all over the vast world, even as the news of the serpent devouring the moon at an eclipse.

1147. How this plant of sickness grows on! The gossip of the village manures it and the frown of my mother waters it.

1148. With the scandals of the village one can never stifle love; it is like smothering fire with ghee.

1149. When my lover who swore not to leave me alone has abandoned me to the mockery of the many, why need I fear these tittle-tattle?

1150. This village rumour is useful; it has coupled you and your lover; the moment he desires, the lover can thus help us.

END OF THE SECRET UNION



## II. KARPIYAL

## CHAPTER 116—PIRIVĀRĀMAI

1151. S'eḷlāmai uṇḍēi eṇakkurai ; maṇṇu niṇ  
valvaravu vālvār kurai.
1152. Inkaṇ uḍaittavar pārval : pirivaṇṇam  
puṇkaṇ uḍaittāl puṇarvu.
1153. aridarō tēṇṇam arivuḍaiyār kaṇṇum  
pirivōr iḍattuṇmai yāṇ.
1154. Aḷittaṇṇai eṇṇavar niṇṇi telittasol  
teṇiyārkkku uṇḍō tavaṇ.
1155. Ōmbiṇ amaindār pirivōmbal ! maṇṇavar  
niṇṇi aridāl puṇarvu.
1156. Pirivuraikkum vaṇkaṇṇar āyin aridavar  
Nalkuvar eṇṇum naṇai.
1157. Tuṇaiṇ tuṇandamai tūṇṇakol muṇkai  
iṇai iṇavā niṇṇa vaḷai.
1158. Inṇādu iṇaṇ ilūr vāḷdal : adaṇṇum  
inṇādu iṇiyār pirivu.
1159. Toḍiṇṇuḍiṇ allatu kāmanōy pōla  
viḍiṇṇuḍal āṇṇumō ti.
1160. Aridāṇṇi allal nōy niṇṇi pirivāṇṇi  
piṇ irundu vālvār palar.

## SECTION II—WEDDED LOVE

## CHAPTER 116—THE PANGS OF SEPARATION

1151. If you are not to go away, tell me so that I may sustain my lingering life. If you are to go return soon.

1152. In the days of courtship what pleasure lay in each glance of his! Now after our union, the prospect of his separation brings gloom even in moments of happiness.

1153. Hard it is for me to rest assured; the lover who knows full well my miseries in separation still may part from me, making promises of quick return.

1154. How can there be blame on one who has put implicit trust in the comforting words of him who promised to shelter me for ever?

1155. Stop my lord from leaving me; only then can you save my life. Else it will flee at his parting and never again shall we meet.

1156. If he is cruel enough to speak of leaving me, I am lost; false it is to entertain any hope of his mercy.

1157. Will not the bracelets slipping loose from my wrist, tell the tale of the separation of my husband?

1158. Painful it is to live removed from familiar friends in a far-off village; but far more painful is the parting of the dearest one.

1159. Fire can scorch only when touched, but can it, like love, scorch persons away from it?

1160. Many ladies have gracefully borne news of separation, steered clear of sorrow, endured the parting of the loved one and still survived!

## CHAPTER 117—PAḌARMELINDIRANGAL

1161. <sup>u</sup>Maṛaippēṇmaṇ yāṇ ihdō nōyai iṛaippavarkku  
ūṛṇunīr pōla mīkum.
1162. Karattalum āṛṇēṇin nōyai nōy sēydārkkū  
uraittalum nāṇut tarum.
1163. Kāmamum nāṇum uyirkāvāt tūṅum eṇ  
nōṇā uḍambiṇ akattu.
1164. Kāmak kaḍalmaṇṇum uṇḍē : adu nīndum  
ēmaṇ puṇaimaṇṇum il.
1165. Tuppiṇ evaṇāvar maṇkol tuyarvaravu  
naṭṭiṇul āṛṇu bavar.
1166. Iṇbam kaḍalmaṇṇuk kāmam ahdaḍunkāl  
tuṇbam adaṇil peridu.
1167. Kāmak kaḍumpuṇal nīndik karaikāṇēṇ  
yāmattum yāṇē ulēṇ.
1168. maṇṇuyir ellām tuyiṛṇi alittirā  
eṇalla tillai tuṇai.
1169. Koḍiyār koḍumaiyil tāṁkoḍiya innāl  
neḍiya kaḷiyum irā.
1170. Uḷlampōṇṇu ulvalic celkiṛṇiṇ vellānīr  
nīndala maṇṇoeṇ kaṇ.

## CHAPTER 117—THE CRY OF THE SEPARATED

1161. This my disease I seek to hide ; but how endlessly it wells up like the waters of the spring.

1162. It lies not in my power to conceal the disease of my love. Nor am I able to speak of it unabashed to him who caused it.

1163. My frail body is harassed by love and my bashfulness bids me be quiet. My soul is torn between them.

1164. Verily the endless sea of love stretches before me ; but I find not even a raft to cross the limitless expanse.

1165. Even to the loving one, he brings so much suffering ; how much more pain will he cause to his enemy !

1166. Vast as the sea is the delight of wedded, love ; but vaster still are the sorrows of parting.

1167. Tossed in the troubled waters of love, I reach no shore ; I am all alone in the still watches of the night.

1168. Beneficent night which has rocked all living creatures to sleep finds in me her lone sleepless companion.

1169. These nights, all too short in those sweet days, now lengthen their heavy hours, surpassing in cruelty even my lord.

1170. If only my eyes like my mind had the speedy power of fleeing to my lover, they need not now swim in a flood of tears.

## CHAPTER 118—KAṆVIDUPPALIDAL

1171. Kaṇtām kaluḷvadu evaṅkolō taṇḍānōy  
tāmkāṭṭa yāmkāṇ ḍatu.
1172. Terinduṇarā nōkkiya uṅkaṇ parinduṇarāp  
paidal uḷappadu even ?
1173. Kadum eṇat tāmnoḱkit tāmē kaluḷum  
idunakat takka tuḍaittu.
1174. Peyal āṇṇā nīrulanda uṅkaṇ uyelāṇṇā  
uyvil nōy eṅkaṇ niṇuttu.
1175. Paḍal āṇṇā paidal uḷakkum kaḍal āṇṇāk  
kāma nōy ſeydaeṇ kaṇ.
1176. Ōo iṇide emakkinnōy ſeydakaṇ  
tāam idaṇpaṭ ṭadu.
1177. Uḷanduḷandu uḷnīr aṇuka viḷainḍilaindu  
vēṇḍi avarkkaṇḍa kaṇ.
1178. Peṇādu peṭṭār uḷarmannō! maṇṇavark  
kāṇādu amaivila kaṇ.
1179. Vārākkāl tuṇṇjā: varinṇtuṇṇjā: āyiḍai  
ārajṇar uṇṇaṇa kaṇ.
1180. Maṇaipeṇal urārkkku aridaṇṇāl empōl  
aṇaipeṇāi kaṇṇār akattu.

## CHAPTER 118—ON EYES THAT LANGUISH

1171. Did you not show him to me and push me into the incurable sickness of love? Then why do you weep now to see him, the cause of all your woe?

1172. Oh Eyes! Having thoughtlessly feasted upon the lover, how can you now grieve for your own folly?

1173. Those eyes once leapt to see the lover: now they weep by themselves. Is it not laughable?

1174. Plunging me into an inevitable and incurable disease, these eyes of mine pour out their tears and run dry.

1175. My eyes that caused a disease of love vaster than the sea itself, do not now close themselves in sleep; they languish in grief.

1176. The very eyes that have caused me all those woes languish in sorrow by themselves. This is indeed just!

1177. These eyes hungered, wept, and repeatedly sent their glances to him. May they grieve and dry up all their stock of tears!

1178. She says to her companion: 'Did you not say that he who loves with words gets the wearing. Unless I see him straight before me, my eyelids do not close in sleep.'

1179. When he is away, my eyes are restless. When he comes, they are sleepless. Lost between these extremities my eyes endure untold suffering.

1180. It is certainly not hard for the villagers to read my secret love. My tell-tale eyes proclaim it to the world.

## CHAPTER 119—PACAPPUṬU PARUVARAL

1181. Nayaṇḍavarkku nalkāmai nērndēṇ : pas'andaen  
paṇṇiyār kuraikkō piṛa.
1182. Avar dandār eṇṇum takaiyāl ivardanden  
mēṇimēl ūrum pacappu.
1183. Sāyalum nāṇum avarkonḍār kaimmārā  
nōyum pas'alaiyum tandu.
1184. Uḷḷuvaṇ manyāṇ : uraippadu avartiṛamāl  
kaḷḷam piṛavō pacappu.
1185. Uvakkāṇem kādalar s'elvār ivakkāṇen  
mēṇi pacappūr vadu.
1186. Viḷakkaṛṛam pārkkum iruḷepōl koṇkaṇ  
muyakkaṛṛam pārkkum pacappu.
1187. Pullik kiḍandēṇ puḍaipeyarndēṇ ; avvaḷavil  
aḷḷikkoḷ vaṛṛē pacappu.
1188. Pacandāl ivaḷ eṇṇbadu allāl ivaḷait  
tuṛandār avareṇbār il.
1189. Pacakkamaṇ paṭṭāṅen mēṇi nayappittār  
naṇṇilaiyar āva reṇṇi.
1190. Pacappenap pērperudal naṇṇē nayappittār  
nalkāmai tūṛṛār eṇiḷ.

## CHAPTER 119—GRIEVING OVER LOVE'S PALLOR

1181. I did not assent to my lover's parting. To whom can I now complain of the pallor of my body, stricken with separation?

1182. The pallor spread over my body, exulting in the fact that he gave its birth.

1183. For my beauty and my bashfulness which he took away with him, my lover rewarded me with anguish and pallor.

1184. I think only of him and I open my lips only to sing his praises. Yet this pallor has come over me—O what cunning is this!

1185. Lo! Yonder is my lover gone. And here is the pallid hue spreading over my frame.

1186. Pallor awaits me the moment I am away from my lord's embrace, even as darkness lies in wait for the light to fade.

1187. I lay locked up in my lover's embrace; I moved away so little from him; when lo! pallor sprang up as it were to devour me.

1188. People say that I have gone sickly pale; never do they blame him that has abandoned me.

1189. If only he would keep his promise to return, my frame would gladly endure all the pallor of love.

1190. Good it is for me to be known as pallor incarnate if only people do not call my lover merciless.



## CHAPTER 120—TANIPPADAR MIKUTI

1191. Tāmviḷvār tamviḷap peṟṟavar peṟṟārē  
kāṁattuk kāḷil kaṇi.
1192. Vāḷvārkkū vāṇam payandaṟṟāl viḷvārkkū  
viḷvār aḷikkum aḷi.
1193. Viḷunar viḷap paḍuvārkkū amaiyumē  
vāḷunam eṇṇum s'erukku.
1194. Viḷap paḍuvār kelii ilar tāmviḷvār  
viḷap paḍāar eṇiṇ.
1195. Nāmkādal koṇḍār namakkevaṇ s'eypavō  
tāmkādal koḷḷāk kaḍai.
1196. Orutalaiyāṇ iṇṇādu kāmam : kāp pōla  
irutalai yāṇum iṇidu.
1197. Paruvaralum paidalum kāṇāṇkol kāmaṇ  
oruvarkaṇ niṇṇōḷuku vāṇ ?
1198. Viḷvāriṇ iṇs'ol perādu ulakattu  
vāḷvāriṇ vaṇkaṇār il.
1199. Na'sai iyār nalkār eṇiṇum avarmāṭṭu  
is'aiyum iṇiya s'evikku.
1200. Uṟṟāarkku uṟunōy uraippāy kaḍalaic  
ceṟṟā ai : vāḷiya neṟcu,

## CHAPTER 120—FEELING ALL ALONE

1191. Only those women taste all the juice of the seedless fruit of love, whose love is returned by their lovers.

1192. Welcome as the rain to the tillers of the earth is the grace of the lover to his loved one.

1193. Justly may those women feel proud of their life who are endowed with lovers who requite their love in all its fullness.

1194. Those whose love is not returned by their sweet ones are unlucky beyond measure. Of what avail to them is the esteem of others ?

1195. When he does not return my love, what favour can I expect of him ?

1196. Bitter is unrequited love; sweet it is if returned in equal measure like the well-poised even scales.

1197. Cannot the god of love, who pays his attention to me alone, behold all my anguish and sorrow ?

1198. Breathes there a more cruel soul on this earth than the one who lives on without the encouraging words of the loved one ?

1199. Though the loved one favours me not, delightful indeed is stray news of him that reaches my ears.

1200. Oh my heart ! try to tell gnawing cares to your unresponsive lover ; you may as well strive to dry up the surging sea.

## CHAPTER 121—NINAINDAVAR PULAMBAL

1201. Uḷḷiṇum tīrāp perumakiḷ s'eydalāl  
kaḷḷiṇum kāmam iṇiḍu.
1202. Enaittonṇu iṇitēkāṇ kāmam ; tām vīlvār  
niṇaiṇṇa varuvatonṇu il.
1203. Niṇaiṇṇavar pōṇṇu niṇaiyār kol ; tummai  
s'inaippadu pōṇṇu keḍum.
1204. Yāmum uḷēmkoḷ avar neṇcattu emneṇcattu  
ōo uḷarē avar.
1205. Tamneṇcattu emmaik kaḍikonḍār nāṇārkoḷ  
emneṇcattu ōvā varal.
1206. Maṇṇuyāṇ enuḷēṇ maṇṇō ? avaroḍuyāṇ  
uṇṇanāl uḷḷa uḷēṇ.
1207. Maṇṇappiṇ evaṇ āvaṇ maṇkoḷ ? maṇṇappiyēṇ  
uḷḷiṇum uḷḷam s'uḍum.
1208. Enaittu niṇaiṇṇinum kāyār : aṇaittaṇṇō  
kāḍalar s'eyyum s'iṇṇappu.
1209. Vīḷiyum en iṇuyir vēṇallam enbār  
aḷiṇṇamai āṇṇa niṇaiṇṇu.
1210. Viḍādu s'eṇṇāraik kaṇṇiṇāl kāṇap  
paḍāadi : vāḷi : maṭi.

CHAPTER 121—RECOLLECTING THE  
PLEASURES OF LOVE

1201. Love is far sweeter than wine ; for unlike wine the very thought of love intoxicates me.

1202. Love is sweet in all respects ; the thought of the dear one even in separation tastes sweet.

1203. She says to her companion : " A sneeze comes upon me but goes away all of a sudden ; perhaps a thought of me occurs to him and then he forgets it."

1204. He is ever present in my thoughts. Am I or am I not ever present in his thoughts ?

1205. He keeps me away from his heart ; does he not feel ashamed of constantly stealing into my heart ?

1206. Only the recollection of those ecstatic days with him makes me live. What else can sustain me ?

1207. Never have I forgotten the golden days with my beloved ; his separation now burns into my heart ; certain is death if ever the memory of him forsakes my luckless heart.

1208. However much I may think of him, he is never angry with me. Inimitable is my lover's grace.

1209. As I think and think of the cruelty of my love who swore that our lives were inseparable, my soul ebbs away.

1210. She says to the moon : " O blessed moon ! Ceaselessly pour your rays till I am able to see with my eyes the loved one who has forsaken me but yet dwells for ever in my heart."

## CHAPTER 122—KANAVUNILAI URAITTAL

1211. Kādalar tūtoḍu vanda kaṇavinukku  
yāduṣey vēṅkol virundu.
1212. Kayal uṇkaṇ yāṇirappat tuṇṇiṇ kalandārkkū  
uyal uṇmai s'āṇṇuvēṇ maṇ.
1213. Naṇaviṇāl nalkā tavaṛaik kaṇaviṇāl  
kāṇḍaliṇ uṇḍēṇ uyir.
1214. Kaṇaviṇāṇ uṇḍāgum kāmam naṇaviṇāṇ  
nalkārai nāḍit taraṅku.
1215. Naṇaviṇāṇ kaṇḍatūum āṅgē kaṇavundāṇ  
kaṇḍa poḷutē iṇidu.
1216. Naṇaveṇa oṇṇillai yāyiṇ kaṇaviṇāl  
kāḍalar nīṅalar maṇ.
1217. Naṇaviṇāl nalkāk koḍiyār kaṇaviṇāṇ  
eṇemmaip piḷip padu.
1218. Tuṇṇumkāl tōḷmēlar āki viḷikkumkāl  
neṇcatta rāvar viraindu.
1219. Naṇaviṇāṇ nalkārai nōvar kaṇaviṇāl  
kāḍalark kāṇā davar.
1220. Naṇaviṇāṇ namniṭṭār eṇbar kaṇaviṇāṇ  
kāṇārkol ivvū ravar.

## CHAPTER 122—DREAMS OF LOVE

1211. With what feast may I entertain the dream that has brought glad tidings of my lover ?

1212. If only my eyes would close in sleep at my request, how I would meet him in dreams !

1213. The merciless one favours me not in waking hours ; but in dreams I feast on him and thus manage to live.

1214. Why do I love dreams ? It is because they bring before me the one who in waking hours favours me not.

1215. Sweet is his presence in the waking hours ; sweet too is his appearance in a dream. What then do I miss in seeing him in my dreams ?

1216. If only there was no such thing as waking hours, my lover would never desert me in my dreams. "

1217. Why does the cruel one plague me in my dreams when he shows no compassion on me in my waking state ?

1218. She says to her companion : " He embraces me in my dreams but the moment I awake he quickly vanishes into my heart."

1219. Only those women who do not see their lovers in dreams, blame them for their cruelty in waking hours.

1220. Folk say : " He has abandoned her in sooth." Verily they do not know how he visits me in my dreams. .

## CHAPTER 123—POLUTU KAṇḌIRANGAL

1221. Mālaiyō allai; maṇantār uyirunṇum  
vēlaini; vāḷi polutu.
1222. Puṇkaṇṇai; vāḷi; maruḷmālai emkēlpōl  
vaṇkaṇṇa tōṇiṇ tuṇai.
1223. Paṇi arumbip paidalkoḷ mālai tuṇi arumbit  
tuṇbam vaḷara varum.
1224. Kādalar ilvaḷi mālai kolaikkaḷattu  
ēdilar pōla varum.
1225. Kālaikkuc ceydanan ṇeṅkol evaṅkolyāṇ  
mālaikkuc ceyda pakai.
1226. Mālainōy ceydal maṇandār akalāta  
kālai aṇindatu ilēṇ.
1227. Kālai arumbip pakalellām pōdāki  
mālai malarumin nōy.
1228. Aḷalpōlum mālaikkut tūdāki āyan  
kuḷalpōlum kollum paḍai.
1229. Padimarunḍu paidal uḷakkum madimarunḍu  
mālai paṭartarum pōḷtu.
1230. Poruḷmālai āḷarai uḷḷi maruḷmālai  
māyumeṇ māyā uyir.

## CHAPTER 123—SUNSET AND SORROW

1221. O blessed twilight ! You are not the twilight of the joyous old times ; you are the end of the world devouring the lives of the parted lovers.

1222. "Blest be thou, O twilight ! You are pale and your eyes are lustreless. Is your sweet one as cruel as mine ?"

1223. O Evening. ! In those joyous days with my beloved you approached me timidly with drops of dew on you and sadness written in your face. Your advance now brings with it only distaste and sorrow.

1224. My lover away, evening comes murderously like a hangman rushing to the place of slaughter.

1225. Morning, Evening, why should these alternately assuage and afflict me in this separation ? What good have I done to morn and what harm to even ?

1226. With my lover by my side, never for once, did I taste the bitterness that eventide can cause.

1227. This disease of love buds in the morning, grows and grows all day long and flowers into full bloom at eventide.

1228. The note of the shepherd's pipe, which sounded so pleasant in the happy days, has now become a message of the hot evening—verily a weapon forging my death.

1229. When senseless evening creeps painfully along, the whole village feels dizzy and is plunged in the anguish of separation.

1230. This life of mine which has survived this bitter separation is very near to death in this treacherous evening, as I think of my lord who values riches far above love.



## CHAPTER 124—URUPPU NALAṆ AḻITAL

1231. S'iṟumai namakkoliyac cēṇcendṟār ulli  
naṟumalar nāṇiṇa kaṇ.
1232. Nayandavar nalkāmai s'olluva pōlum  
pacandu paṇivārum kaṇ.
1233. Taṇandamai s'āla aṟivippa pōlum  
maṇandanāl viṇgiya tōḷ.
1234. Paṇainīṅip paindoṭi s'ōrum tuṇainīṅit  
tolkaviṇ vāḍiya tōḷ.
1235. Koḍiyār koḍumai uraikkuṁ toḍiyoḍu  
tolkaviṇ vāḍiya tōḷ.
1236. Toḍiyoḍu tōḷnekila nōval avaraik  
koḍiyar eṇakkūṟal nondu.
1237. Pāḍu perutiyō neṇcē ! koḍiyārkkū eṇ  
vāḍutōḷ pūs'al uraittu.
1238. Muyangiya kaikalai ũkkap pacandatu  
paintoḍip pēdai nudal.
1239. Muyakkidait taṇvaḷi pōḷap pacappuṟṟa  
pēdai perumaḷaik kaṇ.
1240. Kaṇṇiṇ pacappō paruvaral eytiṇṟē  
olnudal seydatu kaṇḍu.

## CHAPTER 124—WASTING AWAY

1231. Companion to lady-love: "Stop this weeping and wailing. The thought of the one gone far away has made your eyes pale and lustreless."

1232. "Your pallid eyes streaming with tears proclaim the callousness of your lord."

1233. "Your shoulders that swelled with joy on the day of your marriage are thin today; they proclaim how your lord has cruelly forsaken you."

1234. "Since your separation from your lord your shoulders have lost their innate grace; worse still they have become lanky; and the bangles too slip on your slender arms."

1235. My bracelets slip; the charm of my shoulders withers away. It proclaims the cruelty of the heartless one.

1236. With loose bangles and leaner shoulders, I still feel pained to hear him called cruel; I cannot bear any affront to my lord's fair name.

1237. "O my heart, do you desire to cover yourself with glory? Then go to the cruel one and tell him the wasting away of my shoulders and these rumours of cruelty abroad."

1238. He soliloquising: "once when I gently loosened my hands from an ecstatic embrace, the forehead of my love suddenly turned pale. I wonder how she bears my separation in these long days."

1239. "The still eyes of my love dark as the rain-bearing cloud turned sickly pale the moment a gust of wind crept in between our locked arms; how does she bear the estranging seas and mountains hurled in between us now?"

1240. "Her eyes turned lustreless at the release of my arms from their close embrace; was it in sympathy with the fading brightness of her forehead?"

## CHAPTER 125—NEṆCODU KIḻATTAL

1241. Niṇaittonṇu s'ollāyō neṇcē ! eṇaittonṇum  
evvaimnōy tīrkkum maṇundu.
1242. Kādal avarilar ākaṇi nōvatu  
pēdaimai vāḷi ; eṇ neṇcu !
1243. Irunduḷḷi eṇbaridal : neṇcē ! parinduḷḷal  
paidalnōy ceydārkaṇ il.
1244. Kaṇṇum koḷaccēri neṇcē ! ivai eṇṇait  
tinṇum avarkkāṇal uṇṇu.
1245. Ceṇṇār eṇakkai viḍaluṇḍō neṇcēyām !  
uṇṇāl uṇā davar.
1246. Kalanduṇarndum kādalark kaṇḍāl pulanduṇarāy  
poykkāyvu kāyti : eṇ neṇcu.
1247. Kāmam viḍuonṇō nāṇviḍu : eṇ neṇcē !  
yāṇō poṇēniv viranḍu.
1248. Parindavar nalkāreṇ ṇēngip pirindavar  
piṇselvāy pēdai eṇ neṇcu.
1249. Uḷḷattār kāda lavarāka uḷḷiṇi  
yārulaic cēṇiṇ neṇcu.
1250. Tuṇṇāt tuṇandārai neṇcat tuḍaiyēmā  
iṇṇum iḷattum kaviṇ.

## CHAPTER 125—SOLILOQUY OF THE LADY-LOVE

1241. O heart! can you not cast about and find a remedy for my lovesickness which causes me such sorrow?

1242. 'Blessed may you be O heart! how foolish of you to bemoan separation when he has no love for you!

1243. 'O heart! Why stay in vain here and feel wretched? There is no sympathy in the heart of him who has caused you this wasting disease.

1244. 'O my heart! if you go to him, take my eyes also with you. They eat into my being in their craving to see him.'

1245. 'O heart! can I really forsake him as cruel though he has used me cruelly when I clung to him.'

1246. O my heart! could you ever bear even a mock quarrel with your lover to sweeten his company? Then why call him cruel now for your own fault?

1247. My good heart! cast off one of the two—love or bashfulness. I cannot bear the insupportable weight of them both.

1248. 'You go seeking with a hopeless aching heart after the far-off lover, because he has not understood and favoured you with his mercy. O foolish heart!'

1249. 'O my heart, is it you keep your lover within you? Then whom do you search in your thoughts? Why search for him outside? Whom do you hope to reach?'

1250. The more I have him in my heart who has left me never to come back, the more my beauty wastes away.

## CHAPTER 126—NĪRAI ALITAL

1251. Kāmak kaṇicci uḍaikkum nīraiennum  
nāṇuttāl viḷttakadavu.
1252. Kāmam eṇaonṛō kaṇiṇṇen neṇcattai  
yāmattum āḷum toḷil.
1253. Maṇaiṇṇenman kāmattai yāṇō : kuṇippinṇit  
tummalpōl tōṇṇi viḍum.
1254. Nīraiṇṇaiyēṇ eṇbēṇman : yāṇōeṇ kāmam  
maṇaiiṇṇandu maṇṇu paḍum.
1255. Seṇṇārpin sellāp perundakaimai kāmanōy  
urṇār aṇivadoṇṇu aṇṇu.
1256. Seṇṇavar pinṇēral vēṇḍi alittarō !  
eṇṇenṇai urṇa tuyar.
1257. Nāṇeṇa onṇō aṇiyalam kāmattāl  
pēṇiyār peṭṭa ceyiṇ.
1258. Paṇmāyak kaḷvaṇ paṇimoli yaṇṇō nam  
peṇmai uḍaikkum paḍai.
1259. Pulappal eṇac ceṇṇēṇ : pulliṇṇen neṇcam  
kalattal uṇuvadu kaṇḍu.
1260. Nīṇamtiyil iṭṭanna neṇciṇārka kuṇḍō  
puṇarndūṭi nīṇpēm eṇal.

## CHAPTER 126—ON LOSS OF MODESTY

1251. The door of my maidenly grace<sup>’</sup> and the bolt and bars of modesty are hewn by the weapon of restless love.

1252. Verily the thing called love has no grace; even at dead of night it rules my heart and keeps it awake when all the world is in slumber.

1253. I strive to hide this my passion. Yet it breaks out against my wish like a sudden sneeze.

1254. I pride myself on my modesty. But my passion breaks all barriers and brings me out into the open.

1255. Victims of passion can never understand the nobility of giving up the pursuit of unrequited love.

1256. How cruel is the malady which sends me after the heartless one! Mine is indeed a pitiable lot.

1257. When the loved one, after all his vagaries, took me into his loving embraces all my bashfulness fled away.

1258. The weapon that shatters our maidenly reserve is none other than the talk of the artful lover.

1259. With the fixed resolve of forsaking him I went, but my heart yielded to his embrace.

1260. People with hearts melting like fat at the touch of fire—how can they reject the offered love and stand aloof?

## CHAPTER 127—AVARVAYIN VIDUMBAL

1261. Vāl aṟṟup puṟkenṟa kaṇṇum : avar s'enṟa  
nāloṟṟit tēynda, viral.
1262. Ilankilāy ! iṇṟu maṟappinen tōlmēl  
kalankaḷiyum kārikai nittu.
1263. 'Urannaṣ'aii uḷḷam tuṇaiyākac ceṇṟār  
varal naṣ'aii iṇṇum uḷēṇ.
1264. Kuḍiya kāmam pirindār varavullik  
kōḍukonḍeṟum eṇ neṟicu.
1265. Kāṇkamaṇ koṇkaṇaik kaṇṇāarak kaṇḍapin  
ningumen meṇtōḷ paṣappu.
1266. Varukamaṇ koṇkaṇ orunāl parukuvaṇ  
paidalnōy ellām keḍa.
1267. Pulappēṇkol pulluvēṇ kollō kalappēṇkol  
kaṇṇaṇṇa kēḷir variṇ.
1268. Viṇaikalandu veṇṟika vēndaṇ : maṇaikalandu  
mālai ayarkam virundu.
1269. Orunāl eḷunālṭōṟ sellum s'en s'enṟār  
varunālvaittu ēṇgu pavarkku.
1270. Peṟinennām peṟṟakkāl ennām uṟinennām  
uḷḷam uḍaindukkak kāl,

CHAPTER 127—ON DISTRESS OF EACH  
TOWARDS THE OTHER

1261. Counting the days of his separation, my fingers have become wasted and worn out; my eyes have grown dim and faint.

1262. O! bright girl, if I forget my lord today, then my shoulders will become thin and my bangles loose.

1263. I continue to live in eager expectation of the return of my lover. He took with him as his friend his own brave heart.

1264. With the thought of my lover's return anxious for reunion, my heart goes on climbing higher and higher.

1265. After feasting my eyes with the sight of my husband, my soft shoulders will lose their pallor.

1266. Let my husband come here one day. Then my wasting disease will be completely cured.

1267. When my husband, dear to me as my eyes, returns, shall I be indifferent or complaining? Shall I not be one with him?

1268. May my lord be victorious in action and may I also go home to enjoy my evening repast with a guest.

1269. To one who awaits the day of arrival of her husband, one day appears as long as seven.

1270. If her heart has been broken, of what avail is it if I become available to her, reach her or even join her?



## CHAPTER 128—KURIPPARIVURUTTAL

1271. K̄arappiṇum kai ikandu ollāṇiṇ uṇkaṇ  
uraikkal uṇvatoṇṇu uṇḍu.
1272. Kaṇṇiraiṇda k̄ārikaik k̄āmpērtōḷ pēḍaikkup  
peṇṇiraiṇda nīrmai peritu.
1273. Maṇiyil tikaḷtaru nūlpōḷ maḍantai  
aṇiyil tikaḷvadoṇṇu uṇḍu.
1274. Mukaimokkuḷ ullatu nāṇṇampōḷ pēḍai  
nakaimokkuḷ ullatoṇṇu uṇḍu.
1275. S̄eritoḍi s̄eytirāṇda kaḷḷam uṇutuyar  
tīrkkum marundoṇṇu uḍaittu.
1276. Peritāṇṇip peṇpak kalattal aritāṇṇi  
aṇbiṇmai s̄ūlvatu uḍaittu.
1277. Taṇṇam tuṇaiṇ taṇantamai nammiṇum  
muṇṇam uṇarnta vaḷai.
1278. Nerunaṇṇu ceṇṇār enkātalar: yāmum  
eḷunālēm mēṇi pasandu.
1279. Toḍinōkki meṇtōḷum nōkki aḍinōkki  
ahdāṇḍu avals̄ey tatu.
1280. Peṇṇiṇāl peṇmai uḍaittenba kaṇṇiṇāl  
kāmanōy solli iravu,

CHAPTER 128—ON SPEAKING ON THE SIGNS

1271. Though you hide it, your uncontrolled eyes reveal a secret to me.

1272. This girl of long eyes and bamboo shoulders has too much womanly modesty.

1273. Just like the thread concealed by the beads there is something lying beneath this damsel's beauty.

1274. Even as the fragrance that is locked up in the bud, there is something hidden in this damsel's smile.

1275. The tactful departure of my bangled lady serves as soothing balm for my excruciating pain.

1276. The pleasant union after the distress of separation still reminds one of the past indifference of the lover.

1277. My bangles betrayed even before I did my lover's separation from me.

1278. It was only yesterday that my lover went, but I have acquired seven days' pallor.

1279. She looks at her bangles ; she looks at her beautiful shoulders and she looks down at her feet. This is her present occupation.

1280. The eyes seek the cure of passion. It is the modesty of a modest woman.

## CHAPTER 129—PUṆARCCI VIDUMBAL

1281. Uḷlak kaḷittalum kāṇamakīl talum  
kaḷḷukkīl : kāṇattīrku uṇḍu.
1282. Tiṇaittuṇaiyum ūḍāmai vēṇḍum paṇaittuṇaiyum  
kāṇam niṇaiya variṇ.
1283. Peṇātu peṭpavē s'eyyiṇum koṇkaṇaik  
kāṇātu amaiyala kaṇ.
1284. Ūḍarkaṇ s'eṇṇēnmaṇ tōli adumaṇandu  
kūḍarkaṇ s'eṇṇaten neṇṇu.
1285. Eḷutunkāl kōlkāṇāk kaṇṇēpōl koṇkaṇ  
paḷikāṇēṇ kaṇḍa viḍattu.
1286. Kāṇunkāl kāṇēṇ tavaṇāya : kāṇākkāl  
kāṇēṇ tavaṇal lavai.
1287. Uyttal aṇindu puṇalpāy pavarēpōl  
poyttal aṇinden pulandu.
1288. Ilittakka iṇṇā s'eyyiṇun kaḷittārkkuk  
kaḷḷaṇṇē kaḷva iṇṇ māṇpu.
1289. Malaruṇun mellitu kāṇam : s'ilaraḍaṇ  
s'evvi talaippaḍu vār.
1290. kaṇṇil tuṇittē kaḷangiṇāl pulludal  
eṇṇinum tāṇvidup puṇṇu.

## CHAPTER 129—ON YEARNING AFTER UNION

1281. To become pleased with the thought and happy at the sight of the lover, these are the fruits not of wine but of love.

1282. If a woman's passion becomes excessive, she should avoid even slight misunderstanding.

1283. Though my husband acts regardless of me, yet my eyes cannot be satisfied without seeing him.

1284. O Friend! I went to quarrel with him; but forgetting it my heart sought for reconciliation.

1285. Just as our eyes do not see the pen when writing I could not see my lover's faults when I saw him.

1286. When I see my husband I cannot see his faults. In his absence I cannot see anything else.

1287. Of what avail is it to sift all the lies of one's husband! It is as ineffectual as a diver battling with an irresistible current.

1288. O cheat! your breast is coveted more and more even as liquor with all its harm is by the drunkard.

1289. More tender than a flower is love and few are they who enjoy it fully.

1290. With resentful eyes, my lady complained: but eager for reconciliation she forget her anger.

## CHAPTER 130—NEṆCOḌU PULATTAL

1291. Avarneñcu avarkkādal kaṇḍum evanneñcē  
nī emakku ākā tatu.
1292. Uṟā tavarkkaṇḍa kaṇṇum avaraic  
ceṟāreṇac cēṟiyen neñcu.
1293. Keṭṭārkkū naṭṭāril eṇbatō neñcē nī  
peṭṭāngu avarpiṇ s'elal.
1294. Inianna ninnoḍu s'ūlvāryār neñcē  
tuṇis'eydu tuvvāikāṇ maṟṟu.
1295. Peṟāmai aṇcum peṟinpirivu aṇcum  
aṟā iḍumbaitten neñcu.
1296. Taṇiyē irundu niṇaittakkāl eṇṇait  
tiṇiya irundadeṇ neñcu.
1297. Nāṇum maṟantēṇ avarmaṟak kallāeṇ  
māṇā maḍaneñcil paṭṭu.
1298. Ellin ilivāmeṇṟu eṇṇi avartiṟam  
uḷḷum uyirkkādal neñcu.
1299. Tuṇbattiṟkkū yārē tuṇaiyāvār tāmuḍaiya  
neñcam tuṇaiyal vaḷi.
1300. Tañcam tamarallar ētilār tāmuḍaiya  
neñcam tamaral vaḷi.

## CHAPTER 130—ON SPEAKING WITH THE MIND

1291. O! My heart, though you know that my husband's heart thinks only of himself, how is it you think of him and not of me?

1292. O! My heart, knowing that he has no thought for you, still you run after him expecting no refusal.

1293. O! My heart, you go after him without my permission. Is it because none will befriend those in adversity?

1294. O! My heart, if you see him, you do not resent his faults. Who can consult you for advice?

1295. My mind can have only endless anxiety; for I fear both when he is with me and also without me.

1296. My heart eats me up when I think of him in my loneliness.

1297. With my foolish heart remembering him who has forgotten me, I have forgotten even my sense of shame.

1298. My heart that loves life and views it ignoble to blame and to deny access to him, ever thinks of his success.

1299. Who will be a friend in misery but one's own heart?

1300. If one's own heart turns against one, how can one expect anything but hostility from others?

## CHAPTER 131—PULAVI

1301. Pullā<sup>ṭṭ</sup> tirāṭap pulattai : avaruṟum  
allalnōy kākkaṁ siritu.
1302. Uppamain taṟṟāl pulavi : adus<sup>ṭ</sup>iṟitu  
mikkaṟṟāl nīḷa viḍal.
1303. Alandārai allalnōy s<sup>ṭ</sup>eydaṟṟāl tammaip  
pulandāraip pullā viḍal.
1304. Ūḍi yavarai uṇarāmai vāḍiya  
vaḷḷi mudalarin daṟṟu.
1305. Nalattakai nallavark kēr pulattakai  
pūanna kaṇṇār akattu.
1306. Tuṇiyum pulaviyum il āyiṇ kāmam  
kaṇiyum karukkāyum aṟṟu.
1307. Ūḍaliṇ uṇḍāṅgōr tuṇbam puṇarvatu  
nīḍuvadu aṇṟukol eṇṟu.
1308. Nōdal evaṇmaṟṟu nondāreṇṟu ahtaṟiyum  
kāḍalar illā vaḷi.
1309. Nīrum nīḷalatu iṇitē : pulaviyum  
viḷunar kaṇṇē iṇitu.
1310. Ūḍal uṇanga viḍuvārōḍu eṇṇeṇicam  
kūḍuvēm eṇṇbadu avā,,.

CHAPTER 131—ON LOVERS' MISUNDERSTANDING

1301. Let us see a little his distress in passion, by showing reserve.

1302. Reserve like a pinch of salt adds to enjoyment. If excessive, it spoils the taste.

1303. If men do not pacify women who feign coolness, it is like causing more pain to those who already suffer.

1304. Not to pacify the lady who feigns coolness is to cut the withering creeper away at the root.

1305. The beauty of a loyal lover is only enhanced by the reserve of his flower-eyed lady.

1306. If indignation and gentle resentment are absent, love will be like fruit over-ripe or unripe.

1307. There is anxiety and pain in lovers' uncertain quarrels.

1308. If a lover were to be blind to the suffering of the lady-love, then the suffering would be in vain.

1309. Just as water in the shade is sweet, so lovers' quarrels become sweet only to people deep-rooted in love.

1310. My heart longs for reunion with him who cares not for my sufferings in the quarrel.



## CHAPTER 132—PULAVI NUNUKKAM

1311. Peṇ iyalār ellārum kaṇṇil podu uṇṇar  
naṇṇēṇ paratta laṇṇi māṇṇu.
1312. Ūḍi irundēmāt tumminār yāmtammai  
nīḍuvāl keṇbāk kaṇṇindu.
1313. Kōṭṭuppūc cūḍiṇum kāyum oruttiyaik  
kāṭṭiya sūḍiṇir eṇṇu.
1314. Yāriṇum kādalam eṇṇēṇā ūḍināl  
yāriṇum yāriṇum eṇṇu.
1315. Immaip piṇappil piriyalam eṇṇēṇāk  
kaṇṇiṇai nīrkoṇ ḍaṇaḻ.
1316. Uḷḷiṇēṇ eṇṇēṇ : maṇṇēṇ maṇandir eṇṇēṇnaip  
pullāl pulattak kaṇaḻ.
1317. Valuttināl tumminēṇ āka : alittalutāl  
yārullit tumminir eṇṇu.
1318. Tummuc ceṇuppa aludāl numarullal  
emmai maṇaittirō eṇṇu.
1319. Tannai uṇarttiṇum kāyum piṇarkkūṇir  
innirar ākutir eṇṇu.
1320. Niṇaittirundu nōkkinum kāyum aṇaittunir  
yārulli nōkkinir eṇṇu.

CHAPTER 132—ON SUBTLETY OF LOVERS'  
MISUNDERSTANDING

1311. You yielded yourself to all sorts of women to look at you with their eyes." Therefore I shall not approach your breast.

1312. When I sat away from him, he sneezed knowing that I would bless him, saying "May you live long."

1313. Even if I put on a garland of hill-flowers, my sweetheart will say "You wore this to please some mistress of yours."

1314. When I said my beloved was greater than anybody else, she grew angry and repeatedly asked me "Greater than whom?"

1315. When I said "We shall not separate in this life", her eyes were full of tears meaning that I would separate from her in the next life.

1316. When I said 'I thought of you', she replied "So you forgot me before" and felt displeased.

1317. When I sneezed she blessed me; but she wept and asked me which maiden thought of me when I sneezed.

1318. When I controlled sneezing, she shed fretful tears, and asked whether I tried to conceal the fact that others think of me.

1319. She will quarrel with me even if I fully satisfy her, saying "You will behave thus to every woman."

1320. If I look at her silently and appreciate her beauty, she will ask me querulously, "whom you are thinking of?"

## CHAPTER 133—ŪDALUVAKAI

1321. Imai tavaṟavarkku āyinuṁ ūḍutal  
vallatavar ālikkum āṟu.
1322. Ūḍalil tōṇṟum s'iṟutuṇi nalalī  
vāḍinuṁ pāḍu peṟum.
1323. Pulattalil puttēlnāḍu uṇḍō nilattoḍu  
nīriyain daṇṇār akattu.
1324. Pulli viḍāap pulaviyuḷ tōṇṟumēṇ  
uḷḷam uḍaikkum paḍai.
1325. Tavaṟilar āyinuṁ tāmviḷvār menṟōḷ  
akaṟaliṇ āṅṇu ṟuṭaittu.
1326. Uṇaliṇuṁ uṇḍa taṟal iṇitu : kāmam  
puṇardaliṇ ūḍal iṇitu.
1327. Ūḍalil tōṇṟavar venṟār : adumaṇṇum  
kūḍalil kāṇap paḍum.
1328. Ūḍip perukuvam kollō nudalveyarppak :  
kūḍalil tōṇṟiya uppu.
1329. Ūḍuka maṇṇō oḷi ilai : yāmirappa  
nīḍuka maṇṇō irā.
1330. Ūḍutal kāmattiṟku iṇbam : ataṟku iṇbam  
kūḍi muyangap peṇiṇ.

END OF KĀMATTUPPĀL

CHAPTER 133—ON THE PLEASURES OF LOVERS' MISUNDERSTANDING

1321. Though he is guiltless, false accusations make him more attached.

1322. The little resentment resulting from lover's quarrels yields delight in the end, though it may for the moment seem to cause pain.

1323. Is there any other heaven than the quarrel between lovers whose minds are united even as earth and water?

1324. The weapon that breaks my obstinate heart lies in the quarrel itself.

1325. Though guiltless being denied, there is a pleasure in the embrace of the soft beautiful shoulders of the sweetheart.

1326. Sweeter than eating is the pause in the process. Likewise misunderstanding by lovers affords more joy than union itself.

1327. In a lovers' quarrel, the vanquished becomes the victor; this is revealed when they reunite.

1328. Am I likely to gain, after a friendly quarrel, the delight now experienced in the union with her moistened forehead?

1329. May the jewelled lady-love go on quarrelling; may also the night be long enough to conciliate her!

1330. The delight of love is the lovers' quarrel; greater delight is the loving reunion.

END OF KĀMATTUPPĀL



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